

THE
BAPTIST MAGAZINE.

OCTOBER, 1829.

THE ISLAND ORPHAN.

“ Again the dismal prospect opens round
The wreck, the shores, the dying, and the
drowned.”

ONE delightful evening, in June, 1815, I landed at St. Martin's isle, near Robb's Carn (a romantic pile of granite, about a hundred feet above the level of the sea,) and visited every family in the wretchedly neglected village called *Lower Town*. The poor islanders received religious tracts with thankfulness, and expressed great delight in the Sabbath school that had been a few weeks before established on that part of the island.

From *Lower Town* to *Middle Town* is a broad valley, formed by a high sand bank, extending along by the sea to the south, and having a high hill, which retires with a gentle sweep on the north. The appearance of the valley at that season was truly interesting. The greater part of it had been sown with rye and barley, which now waved richly in the evening breeze, proclaiming the goodness of God in the provision he makes for the children of men. The sun was pouring his rays of purple and gold over the western sky; the sea gulls were seeking their homes in the rocks; the season and the place were peculiarly adapted to assist meditation. I rested against a sand bank, and repeated a favourite hymn :—

Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

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The calm retreat and silent shade,*
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow thee.

There, if thy spirit touch the soul,
And grace her mean abode;
Oh, with what peace, and joy, and love,
She communes with her God!

There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and guardian of my life,
Sweet source of light divine;
And (all harmonious names in one)
My Saviour, thou art mine!

What thanks I owe thee, and what love,
A boundless, endless store
Shall echo through the realms above,
When time shall be no more.

Near the hill to the north I saw
a lad on the grass, and at a small
distance from him two or three
fishermen, a cow, and a few small
island sheep. I walked to the spot.
The lad had a religious tract in his
hand.

* Shade of rocks and sand banks. On the Off Islands of Scilly there are no tall trees. Dwarf fruit trees, gooseberries, currants, &c. thrive well under a proper shelter. In the summer the islands are not destitute of beauty; “but seen amidst the terrors of a winter's storm—with the sky frowning above, and the maddened ocean howling below, while the white foam flies with lightning-like precipitancy up their rugged sides, and expands in showers of spray over their moss-fringed tops—curiosity gives place to painful apprehension; the remembrance of past calamities opens the way to melancholy anticipation, and while the eye glances over the wide spread and dark rolling sea, the heart involuntarily ejaculates,

‘My God, have mercy on the mariner!’

See *Woodley's View of the Scilly Islands*.

O O

"Can you read my lad?"

"Oi* should like to read the Bible, Measter J—y. You gave oi this book. Oi is one of your scholars."†

"I am glad that you attend the Sunday school. I hope you will soon be able to read the Bible. Do you pray to Almighty God?"

"Oi does try to pray, Measter J—y, but oi can't say the words fitee (proper)."

"Your name, I believe, is Edward Webber. Do you know Edward that you are a sinner?"

"You told we all so in your sermons, and oi thinks oi is a sinner; but we were like poor sheep without a shepherd before you comes to we."

"Did you not attend at the church?"

"Sometimes oi did, but the minister does not live on this island, and he comes here only once in a wa', and there is only † one preacher at St. Mary's."

"Perhaps Edward you can repeat the text that I preached from when last at Lower Town?"

"Part of it: 'Christ Jesus came into the world to save sinners.' When oi can read, then oi shall know all about Jesus Christ."

"Do your parents live on this island?"

No: poor father was drowned when oi was a little boy, and mother died soon after; and oi am apprentice."

"Poor boy! do attend the Sun-

day schools, and when you can read the second chapter of the Gospel written by Matthew, and the third chapter of the Gospel written by John, you shall have a Bible."

A few months after this conversation, Edward received his Bible; and if the boat houses, sand banks, and rocks about Lower Island could speak, they would testify to his attention to the holy oracles of truth. Often was he surprised by some islander behind a rock on his knees, with the Bible open before him. In 1818, the poor island orphan had reached his 21st year, and the poor family with whom he had lived from his infancy, finding that they had not barley bread sufficient for themselves, desired him to seek another home. They admired his piety; his humble prayers and conversation had been sanctified to a poor aged woman in the house, but poverty obliged them reluctantly to part with Edward. Poor boy! the islands of Scilly were the world that was before him. He knew little, perhaps nothing, respecting any other part of the earth. He had two uncles on the isle of Sampson. There he was taken in a small fishing boat. As he stepped on the sands, he was seen by his aunt. "Here is our poor Edward! He told George that he must leave Lower Town. Come in, poor child, thee can read the Bible to us; thee shall never want a bit of bread while we have it."

Sampson became Edward's home. This isle consists of two high hills; and contains in its present state about 120 acres, nine cottages, and I believe 36 inhabitants. But little of this wretched rock is cultivated; the greater part of it is covered with large stones and sand. There is no church on Sampson. When I first visited the islands of

* This peculiar pronunciation (oi for I) is common to all the off-islanders, and to most of the poorer inhabitants of St. Mary's.

† Edward was not permitted to attend the school every Lord's day.

‡ The Wesleyan Methodists had built a meeting house on St. Mary's, and had made a few converts on the isle of Tresco some years before I visited the islands. The number of persons in their Society on these two isles was about one hundred.

Scilly, the people of Sampson were but a very small remove from the most illiterate and depraved insulated tribe in any part of the world; but two persons knew the alphabet, and there was but one Bible on the island. Their ideas and their words were almost confined to the sky, the sea, the rocks, and the boats. By the inhabitants of St. Mary's the Sampsonians were regarded as a different race of beings, but I must not attempt a full description of this people.

It will scarcely gain credence, that persons in the state in which these islanders were, could be found in 1814 so near the English shore. Here were the *foolish* things of the world, and the *weak* things of the world, and the *base* things of the world, and things which were *despised*; yet there was a spirit of *independence* which poverty, contempt, affliction — which even ignorance itself could not wholly subdue. Why were this interesting people so greatly neglected?

On the isle of Sampson the poor orphan greatly strengthened my hands. He attended to the Sabbath school, collected the people together every Lord's day and at convenient seasons in the week, and read the Bible, with prayer to God for his blessing on his most holy word. His humble efforts were owned and blessed by Jehovah of Hosts. The congregation at Sampson was the world in miniature. The youth, the middle aged, the grey-headed, and infants, met in a little cottage to worship God. Edward was provided with paper and slates, and though he could scarcely write his own name legibly, he was anxious that others should participate in his humble advantages.

In 1819 he was baptized on a profession of faith in the Son of

God. An extract of a letter written by him soon after he had been buried with Christ in baptism, will shew not only his piety, but his progress in education. This letter was written to a member of one of our churches in London; the orthography is corrected, and a few sentences omitted.

*Sampson, Scilly Islands,
Jan. 1820.*

Dear Friend,

I received a letter from you with 2*l.* and have to return you many thanks for your kindness to me, a poor island orphan. When I was very young my father was drowned, and since that my mother died. I was put apprentice in the island of St. Martin, in a village called Lower Town, to a fisherman. Mr. Jeffery came there, and gave me some religious tracts, and I bless God I have learned to read and write. The Lord has been pleased to bless Mr. Jeffery's preaching to my soul, and my God has given me to see that I was a poor guilty sinner; I prayed to the Lord Jesus Christ, and he heard my cry, and answered it. Since then my apprenticeship has been out, and I have been speaking to poor sinners in my own island to flee from the wrath to come, and to look to Jesus for mercy. And from this island I go to the other off-islands to tell of the unsearchable riches of Christ to poor sinners like ourselves, and I hope that the blessing of God will attend my labours. I trust that good will be done; I am willing to labour for immortal souls in season and out of season; I am willing to suffer hunger and thirst, to work for the Lord. I know that I am serving a blessed Master, who will reward every man according to his work, and all is of grace. I am willing to take up the cross of Christ, and

follow him; and I wish to go and warn poor sinners of their danger. It is my desire to make Christ all and all in my addresses to poor sinners, and I hope that my prayers will ascend to a throne of grace for my poor neighbours, and I believe that God will answer. I have been in storms of wind, crossing the islands to carry news of salvation, sometimes expecting every moment to be our last. I did not think ever to reach land again, but the Lord delivered us, and after supplying one island, I have gone to another, and not a farthing of money until you helped me a little. I have been almost starved; I have gone without shoes in the creek, to save them to put on when I went to the islands on the Sabbath, and when the tide was low, I had to wade through the water higher than my knees to the off islands, to preach the Gospel; and when I have got to the other shore, I have been ready to die with the cold. Sometimes I have not had a bit of bread, nor any thing else to refresh myself with but a little water, but I hope that praying breath will not be spent in vain in the Lord. Sometimes I have been forced to keep on my wet clothes, and knew not where to get any more. Sampson is a small island, where there is no church nor chapel, the people were living without the word of God till Mr. Jeffery came to the islands, but now I bless God that they have worship every Sabbath, and the people have told me that they have reason to bless God for my being there. They have declared how much they have felt the word blest to their souls. All the people in the other islands have spoken of the people of Sampson for *swearing*, but now, I bless God, they are quite changed in their blas-

pheming the name of God so much. They delight in singing hymns when they go in their fishing boats. I hope that God will please to bless my work to their souls in the small island where I reside. In the winter the sand blows, and we are almost blind. It is as a wilderness, but I feel myself so happy to warn poor sinners of their danger, and my soul is filled with love to God, for his great mercy towards me and poor sinners; likewise may the love of God be shed abroad in our hearts, through Christ Jesus, as the hope of glory.

I am yours truly,

EDWARD WEBBER.

Deeply affected with the poverty of the Island Orphan, I advised him in the spring of 1820 to visit England, and inform the pastor of the Baptist church at Penzance of his distresses and of his labours. He attended a missionary prayer meeting soon after he left the packet. "I requested him," says the respected minister, "to engage in prayer, and was deeply impressed with his ideas, his humility, and his honest simplicity. I thought of poor Joseph, and knowing that the Lord did not despise the day of small things, nor quench the smoking flax, I sent him into some villages, with other young preachers, and was delighted to hear a favourable account of his preaching from many poor villagers. After he had been in Penzance a fortnight, he received from his friends at Sampson a note, desiring him to return, as they valued his services exceedingly." Soon after our poor Orphan returned to the Isle of Sampson, his pious conduct attracted the notice of the President of the Duke of Leeds' Council on the islands, and other respectable per-

sons at St. Mary's, and many of them have shewn kindness to the fisherman preacher.

In 1823, when, by the advice of medical gentlemen and other friends, I determined to leave the islands, the Committee of the Baptist Home Missionary Society kindly promised the Island Orphan 10*l.* per annum, as an assistant missionary for the off islands of Scilly. During the last six years I have been gratified with hearing that Edward and the other island preachers were constant in labours, under the superintendence of Mr. Rogers, the present Baptist missionary.

On Thursday, July 2, 1829, I was in my study, writing a note at the foot of one of the pages of my manuscript of the History of the Islands of Scilly, when one of my children informed me that a person from the isles was below, and wished to see me. It was the poor Island Orphan!

"The roof of the meeting house and schoolroom in Tresco is ready to fall in. It is not safe for the poor people to meet in such a place. About 50*l.* will enable the islanders to put up a new roof."

"A heavy debt, Edward, on our own place of worship, and the necessary expences of our large Sabbath school, Instruction Society, and other little institutions, prevent the Baptist church in Lambeth from giving assistance in promoting religion at a distance. It would have afforded me unspeakable pleasure to have made a collection this year for the Baptist Missionary Society, but our poverty, and the exertions which must be made among the thousands in our streets who need instruction, deprive us for the present of the honour of assisting in any way worth mentioning any institution."

"But, Sir, some of the churches in London are richer than yours."

"Yes, but nothing I think is more unpopular at present than a chapel case; besides, in London there is a Baptist Building Fund, and those who subscribe to that Society cannot be expected to attend to a private application for a meeting house at a distance from London. I will, however, mention your case to a friend or two, and perhaps we may get a few school books for the islands, and religious tracts to distribute among sailors who may take shelter in your harbours in the winter."

"Mr. I—said that the money must be obtained before I leave London."

"You have seen Mr. I.?"

"Yes, he wrote a recommendation on the case this morning, and subscribed —."

Poor Edward determined to lose no time in getting the 50*l.*, and though he had a little more success than many experience in making personal application for meeting-house cases, yet the manner in which some persons answered his solicitations, had more effect upon his mind than the rough winds and angry seas, unto which he had often been exposed amidst the dangerous channels between the islands. Providence, however, still guided the poor island preacher. Chance has no place in the government of Jehovah. Edward had been but a short time in London, before the Rev. Mr. I. (remember, O my God, his kindness to the poor Island Orphan!) directed him to Mr. J. of Moorfields. That gentleman conducted Edward to the mansion of Mrs. Bailey, the widow of the late Thomas Bailey, Esq. of Bethel House, Brixton. This excellent lady was born on the island of St. Mary. She list-

ened to the statement of the poor islander, and gave him 40*l.* for the meeting house in Tresco! May our covenant God return her kindness a thousand fold, in spiritual blessings! Edward left London on Friday, the 17th July, with a good supply of school-books and religious tracts.

Smile, Lord, on each divine attempt
To spread the Gospel's rays;
And build on sin's demolish'd throne
The temples of thy praise.

Many, it cannot be doubted, will unite with the writer in fervent prayer to the God of all grace, that the Island Orphan may long be spared to direct the fishermen, and pilots, and their families on the isles, unto the Lamb of God who taketh away the sin of the world.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us—unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

T. J. JEFFERY.

Lambeth, July 22, 1829.

THE EXCELLENCY OF THE GOSPEL.

(Continued from p. 364.)

IV. *Its suitableness to the guilty afflictive circumstances of man.*—

That we are depraved creatures is a painful fact, supported by numerous affecting proofs. History, observation, experience, Scripture, all unite in attesting the guilt and misery of man. All have sinned and come short of the glory of God. But we are naturally averse to the belief of a doctrine so humbling and debasing as that of human depravity. If we admit our guilt, we endeavour to palliate it.

We are not duly sensible of our danger, though the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. We are secure where we ought to be alarmed, listless where we ought to be all alacrity and anxiety. But when the gospel comes, attended with the energy of the divine Spirit, the hidden things of darkness are brought to view, conscience is made to feel, and the burden of sin becomes intolerable. Convinced of our sinfulness, we tremble at the idea of having offended infinite majesty, spotless purity, and perfect goodness. The law addresses us in awful accents, "Cursed is every one that continueth not in all things written in the book of the law to do them." Justice appears ready to punish our disobedience. Stripped of every self-righteous plea, we fall prostrate before God, with the humble confession. "Behold I am vile! What shall I do to be saved? who shall deliver me from the wrath to come?" In this burdened perplexed situation, the Gospel directs us to Jesus, the friend and Saviour of sinners. "Behold the Lamb of God who taketh away the sin of the world." It assures us that "he ever liveth to make intercession" for all that come unto God by him. "Come unto me," says the Saviour, "All ye that labour and are heavy laden, and I will give you rest." The gospel testimony, believed and cordially received, heals the wounded spirit. It inspires with hope and diffuses peace throughout the powers of the soul. The atonement which was equal to the demands of insulted justice, satisfies and purifies the conscience of the believing penitent. He has now peace with God through our Lord Jesus Christ, by whom he has received the atone-

ment. Having tasted that the Lord is gracious, he adopts the joyful language of the church. "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortest me."

The Gospel is not only suited to man as guilty and liable to condemnation, but as the subject of numerous disappointments and sorrows. That sinners are sufferers under the righteous government of God, ought not to be a matter of surprize. All the descendants of Adam are children of adversity and heirs of sorrow. "Man is born to trouble as the sparks fly upwards." No situation, however exalted, no piety however ardent and sincere, can exempt from affliction and distress. Every lot has its crook, and every heart its own peculiar anxieties and fears. Affliction marks every stage of human life. "Childhood and youth are vanity." Manhood is a series of care and toil. Old age is accompanied with infirmities and diseases. Between moral and natural evil there is an inseparable connection. Sin is the cause of every woe we feel or fear. It has converted a fruitful field into a barren waste. With what a dark hue it has tinged all the fair prospects of life. The body is liable to pain and wasting sickness; the mind to be oppressed by disappointed hope, and bereaving providences. The imperfections of society, and the distress of families, occasion sorrow and pain. The loss of real, and the treachery of pretended friends, pierce the heart through with many sorrows. Some of the severest strokes to which suffering humanity is liable are occasioned by the death of those we love. The most tender relations of life are torn asunder

by the unrelenting hand of death. Our friends and benefactors where are they? do they live for ever? They are gone to their long home, and the mourners go about the streets. A necessary enquiry presents itself here. How shall we bear up under the sorrows and vicissitudes of life without dejection and despair? Reason may silence, but not satisfy us; may dispose us to conceal our sorrows, but cannot assuage them. Scepticism may infuse stubbornness, but cannot give patience and resignation. The religion of Christ alone can teach us, how to demean ourselves under the sorrows and discipline of a probationary state. The Gospel of the grace of God is the only true source of support and consolation. Its cheering rays pierce the thickest gloom of guilt and distress. It is a sovereign balm to heal the wounded heart. It speaks peace to the troubled breast. Let us hear its charming language, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. We know that all things work together for good to them that love God, to them who are the called according to his purpose."

V. *The hope of immortality it inspires.*—The human understanding, unaided by the word of God, knows but little, and that very confusedly, of the world to come. Upon this subject the most enlightened of the ancients were obliged to content themselves with vague notions and uncertain conjectures. Socrates, the brightest luminary of the heathen world, when making his defence before his judges, expresses himself in the language of doubt and perplexity. "Death," says he, "either reduces us to nothing, or as

some say, it conveys us from this world into some other region." The sentiment of the soul's immortality; among the Gentile moralists, was more a speculation than a principle of practice; therefore inefficient, involved in obscurity, and blended with error and fable. The doctrine of a future state and the resurrection of the body, were imperfectly understood and believed even among the Jews. So that with propriety it may be said, that "life and immortality are brought to light by the Gospel." The darkness in which they were involved is dissipated by the cheering rays of the sun of righteousness. They are placed before us in the word of God in the most interesting and convincing light. Every sober question respecting eternity is there answered in a manner calculated to accomplish the most important and practical purposes. The believer's views are not terminated by the boundary of this world; by faith he looks at "the things which are not seen and eternal." "If he had only hope in this world, he would be of all men the most miserable. But he is looking for new heavens and a new earth, wherein dwelleth righteousness. His hope is full of immortality, and therefore replete with blessedness. The pilgrim anticipates the termination of his pilgrimage, the Christian the rest that awaiteth the people of God. Blessed hope of immortality, that softens my afflictions, that brightens my joys; that makes darkness light, crooked things straight, and brings distant futurity near! The enjoyment of immortality shall free the believer from what is not worth keeping, and put him in possession of all that is desirable,—an eternal weight of glory! In heaven we shall not complain of bodily pain, mental distress, im-

perfect society, and interrupted enjoyments." He that sitteth upon the throne shall create all things anew. "Our bodies shall be raised from the ruins of the grave, and fashioned like unto the glorious body of Christ; our religious attainments shall be perfected, our intercourse with the society of heaven shall be uninterrupted, and our joys complete and eternal in their duration. For in the presence of God 'there is a fulness of joy, and at his right hand are pleasures for evermore.'"

If such be the excellency of the Gospel, what ought to be the conduct and temper of the professed followers of Christ? To you, brethren, religion looks as to her friends and advocates. In you she confides for support and commendation. Beware you do not disappoint her hopes, that you do not betray her confidence. You profess that the Gospel of the grace of God has done much for you; see that you express your gratitude in studying the genius of Christianity; by imitating the example of your master, by obeying the precepts of his word, and by exemplifying the holy and benevolent tendency of revealed truth. Study in your different callings, and the various relations of life, to adorn the doctrine of God your Saviour. "Only let your conversation be as becometh the gospel of Christ." In your conduct embody and illustrate the articles of your belief. See that ye "walk worthy of the Lord unto all well pleasing, being fruitful in every good word and work. Be ye imitators of God as dear children." Let his infinite excellence and matchless glories engage your supreme love, his majesty and dominion excite your profound reverence, his power and presence produce diligence and watchful-

ness, his rectitude and purity increase your hatred to sin and love of holiness, his providence and benignity encourage unlimited confidence, and promote the most sincere and lively gratitude. Guard against earthly mindedness and criminal love of the world. An inordinate attachment to the world is idolatry, and incompatible with the love of God, and the salvation of the soul. Cultivate love to the saints, and benevolence to all men. Remember "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might be rich." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" You are not your own, but bought with a price, therefore glorify God in your body, and in your spirit which are his. Watch against anti-christian and unlovely tempers. The grace of the Gospel is as much calculated to subdue and save from evil tempers, as from outward immorality. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." Rest not in present attainments, but "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

"As the time of your complete salvation is nearer than when you first believed, set your affections on things above, not on things on the earth. To be carnally minded is death, but to be spiritually minded is life and peace." Not only expect, but seek a meetness for the

inheritance of the saints in light. "Without holiness no man shall see the Lord." The gospel of rich free unmerited favour, that bringeth salvation, "teacheth us, that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Seeing that we look for these things, what manner of persons ought we to be in all holy conversation and godliness?

Greenwich.

W. B.

GOSPEL THREATENINGS.

To the Editor of the Baptist Magazine.

SIR,

HAVING been present in a company of several ministers, when a discussion took place on the nature and extent of Gospel threatenings, while listening in silence to the remarks made on this subject, I was forcibly reminded of the observations of Dr. Owen, in his invaluable Exposition of the Hebrews, on chapter ii. 3.; and though I am aware that it is not usual with you to insert quotations from works already known, yet I hope you will find a place for the following brief extracts, bearing immediately on the point, and well worthy, as I conceive, the serious attention of all who bear the character of ministers of the Gospel.

I cannot forbear adding, that it has long been my earnest desire that something like a full digest of the theology of Dr. Owen could be extracted from his numerous writings, arranged under suitable heads, and modified occasionally

in the form of expression, so as to be more easily intelligible to the mere English scholar. The labour of such an undertaking would indeed be great, and it would require intellect, and information, and leisure, not often possessed, especially in combination; but sure I am, that a competent individual would find his reward in the toil, and that the benefit to the church of God would be immense. Nor do I believe that it would be necessary to go beyond the boundaries of our own Denomination to find such a person, should it please God to incline his heart to the undertaking; or that the pious layman by whom the Christian world has been furnished with a most valuable collection of "*Devotional Thoughts*" from his own stores, would be ill employed in facilitating the access of ministers, in particular, to the copious treasure of evangelical truth scattered through the voluminous writings of this distinguished divine. But I must not enlarge, or you will have a valid reason for excluding me from your pages altogether.

Yours, &c.

DELTA.

"Some would fancy, that all comminations and threatenings do belong to the law; as though Jesus Christ had left himself and his Gospel to be securely despised by profane and impenitent sinners: but as they will find the contrary to their eternal ruin, so it is the will of Christ that we should let them know this, and thereby warn others to take heed of their sins and their plagues.

"If the dispensers of the word insist not on [those motives which are derived from the threatenings recorded in the Gospel,] they deal deceitfully with the souls of men, and detain from them the counsel

of God. And as such persons will find themselves to have a weak and an enervated ministry here, so also they will have a sad account, for their partiality in the word, to give hereafter. Let not men think themselves more evangelical, than the author of the Gospel, more skilled in the mystery of the conversion and edification of the souls of men, than the apostles; in a word, more wise than God himself, which they must do, if they neglect this part of his ordinance."

In proceeding to shew the various grounds on which these parts of inspired truth are needful for believers themselves, Dr. O. remarks,

"The hearts of believers are like gardens, wherein there are not only flowers, but weeds also; and as the former must be watered and cherished, so the latter must be curbed and nipped. If nothing but dews and showers of promises should fall upon the heart, though they seem to tend to the cherishing of their graces, yet the weeds of corruption will be apt to grow up with them, and in the end to choke them, unless they are nipped and blasted by the severity of threatenings. And although their persons, in the use of means, shall be secured from falling under the final execution of comminations, yet they know there is an infallible connection signified in them between sin and destruction (1 Cor. vi. 9.), and that they must avoid the one, if they will escape the other."

After having observed, "that threatenings of future penalties on the disobedient are far more clear and express," as well as "the punishment greater and more sore" in the Gospel than in the law, he closes by saying—

"This ought they to be well acquainted withal, who are called unto the dispensation of the Gos-

pel. A fond conceit hath befallen some, that all denunciations of future wrath, even unto unbelievers, is legal, which therefore it doth not become the preachers of the Gospel to insist upon; so would men make themselves wiser than Jesus Christ and all his apostles; yea, they would disarm the Lord Christ, and expose him to the contempt of his vilest enemies. There is also, we see, a great use in these evangelical threatenings unto believers themselves. And *they* have been observed to have had an effectual ministry, both unto conversion and edification, who have been made wise and dextrous in managing Gospel comminations towards the consciences of their hearers. And those also that hear the word, may hence learn their duty, when such threatenings are handled and opened unto them."

ON RECEIVING CHRIST, &c.

OUTLINE OF A SERMON PREACHED BY
THE REV. S. PEARCE, LATE OF CAN-
NON STREET, BIRMINGHAM, TAKEN
FROM HIS OWN HANDWRITING.

BRETHREN,

THE religion of Jesus Christ is founded in doctrine, is realized in experience, and is manifested in practice, or by a uniform and exemplary discharge of those duties enjoined on us in the Holy Scriptures.

Whatever professions men may make of their acquiescence in the former, or whatever they may say of their acquaintance with experience, we cannot justly believe them savingly brought to the knowledge of the truth, without their strict observance of religious duty, and walking in all things as becometh godliness: a perseverance in holiness, is so to run as at last to obtain.

Some of you, my dear brethren and sisters, have begun to run well. On the last Sabbath you publicly enlisted yourselves under the banner of Jesus, and made an open profession before many witnesses. With the utmost Christian affection, I would now address myself particularly to you, and what passage of Scripture can I with more propriety enforce upon you, than the contents of the 6th verse of the 2nd chapter of the epistle to the Colossians, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

How just! how necessary this exhortation, how suited to each professor of Christianity, and how particularly adapted to your circumstances, my beloved friends, who have so lately put on Christ Jesus the Lord by public profession.

These words are the language of Christian love addressed by that affectionate minister of the gospel, Paul, to the believing Colossians, ch. i. 3. With Christian affection let me also attempt to explain, and apply, and enforce them. Let us

I. Take a view of Christians as receiving Christ Jesus the Lord. Let us

II. Open and enforce the exhortation—so walk ye in him.

1. The son of God is represented in three capacities.

2. Christians receive him in each and all of these capacities.

1. The Redeemer is called Christ, which signifies anointed, and respects his Messiahship. A Messiah was promised and expected by the Jews, but Jesus was rejected because of his obscurity. He came as a deliverer, but not a temporal one; therefore, Paul first every where insists on the Messiahship of Christ. Acts xviii. 5—28.

Now, the deliverance of the Messiah is of a spiritual kind from

the bonds of ignorance and error, therefore he appeared as a teacher sent from God; and that this was one part of the expected Messiah's character appears from John iv. 25.

Now the principal things taught by this heavenly prophet are,

1. The spirituality of the law. Matt. v. 21—29.

2. Human inability. John xv. 5.

3. His own character and the design of his incarnation. John xvi. 30; Luke ix. 10; John iii. 16.

4. The necessity of regeneration. John iii. 3.

5. The reality and nature of a judgment. Matt. xxv. 40.

2. Immanuel is not only called the Christ, but *Jesus* or a Saviour. Matt. i. 25. Oh precious name to poor lost sinners! An Almighty Saviour, *a free, willing, suitable, and complete Redeemer.*

3. The Son of God is here called the *Lord* also, or the only lawgiver of his church, the great Head of his Church, and *the Lord* the only legislator, one is your master, &c. Hence he saith *all* power is his, &c. he enacts what laws he pleases, and enjoins it on all his followers to obey his divine injunctions, he is the head of all things to his Church.

Now each of these characters Christ sustains; a Teacher, a Saviour, and a Lawgiver: and we must remark, 2. that Christians, all true Christians do receive Christ in each and all of those characters—thus you, my dear friends, I trust, have also received him.

There are three distinct graces and exercises of the Christian which correspond with these characters in the Redeemer. 1. Humility receives him as a Teacher; ye have thus humbly received him rejecting human wisdom and carnal reason, you have humbly sat at Jesus' feet, and there you have learnt

those heavenly lessons which as a prophet he teacheth.

2. Faith receives him as a Saviour—thus have you received him, *renouncing your own righteousness*, duties, or graces, you have as poor perishing sinners ventured on his blood and righteousness, you have welcomed him as the sinner's friend and sinner's saviour, saying, All hail incarnate God, welcome to our longing hearts.

3. Obedience acknowledges him *the Lord*, for his servants we are whom we obey. Thus my dear friends you have put on Christ, Gal. iii. 27. You have, I trust, yielded obedience to him in private, in searching the Scriptures, calling on his name; you have acknowledged him your Lord publicly also, by submitting to his institutions. Hail, ye highly favoured of the Lord, who have received strength to yield that obedience which is better than sacrifice; you have followed the Redeemer in his watery tomb, you have been buried with him by baptism into death; you have also united yourselves to the church of Christ, and partook of the memorials of the Saviour's death: thus have you received Christ Jesus the Lord.

Now then let me with great affection,

II. Enforce upon you the exhortation of my text, "as ye have received Christ Jesus the Lord, so walk," &c.

By walking understand the general path of life, and therefore,

I. As with humility you have received Christ as a Teacher, so go on to walk humbly with thy God; ever cultivate this ornamental grace, be clothed with humility, think little of yourselves, your knowledge, graces, &c. but think the best of Christ; ever keep lowly at

his footstool, study his word with prayer for information; the rush in the valley stands the storm better than the oak on the hill; become fools that ye may be wise.

2. As you have received Jesus by *faith* as your *Saviour*, so walk ye in him; ever keep in view his *fulness*, come thither daily, you'll have much need of faith in your Christian warfare, you'll want constant supplies of grace. Don't go to broken cisterns; do as Paul did, he lived a life of faith on the Son of God. Be coming to him as a living stone; trust your bodies with him as well as your souls, your temporals as well as your spirituals, &c.

3. As you have received him as *your Lord*, so walk in him. You have not yet done all your work, you have much to do with God in your *closets*, *families*, the *church*, and the *world*. Oh walk worthy of your high vocation, follow the Lamb whithersoever he goeth; leave no duty undone, search his word, and act agreeably to its dictates, and so walk, so go on till you receive Christ, not only by faith, but by sight and rejoicing.

To urge you thus to do, let me entreat you to consider,

1. That your obligations to God are greater, than before the vows of the Lord are upon you, Rom. vi. 4.

2. That the eyes of men will be *now* more fixed upon you; both *wicked* and *good*. Church and ministers.

3. That it is necessary for your own comfort; a proud, unbelieving, disobedient heart can never be at ease.

4. That it will most conduce to the glory of God and the honor of religion; adorn the doctrine of God your Saviour, therefore, in all things. Let me conclude with the words of Paul, Rom. xii. 1, 2. "I beseech you," &c.

THE LONDON BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

SIR,

THE London Baptist Building Fund appears to me a most excellent Institution, and highly deserving of public patronage. The former plan of collecting was attended with numerous evils. A large proportion of the money obtained from the public was spent in collecting it, and many privations and sufferings were endured by the minister, his family, and his flock. In many instances, contributors were interrupted and annoyed in the midst of important business, by the zealous and laudable, but often untimely importunity of applicants. This Institution is admirably calculated to obviate these and many other evils, and to afford a guarantee that the public money will be proportionably, prudently, and justly applied.

At the public meeting held at Salters' Hall, June 15, I was much pleased with the remarks made from the Chair respecting the necessity of combined efforts and general co-operation. It is supposed that many persons formerly in the habit of relieving country cases do not contribute to this Society, and that others are not giving above half the amount of their former contributions.

There was one resolution having a direct bearing upon this point, moved by Mr. Belcher of Folkestone, and seconded by Mr. Mann of Maze Pond, that occasioned some debate. I have not seen a report of the meeting in any of our periodicals, and therefore cannot transcribe the resolution, but it was to this effect:—That the Committee, if they find it expedient from the multiplication of cases beyond what they can in due time relieve, shall have a discre-

tionary power to invite some of their most needy applicants—whose cases shall have been approved and their deeds specified to be correct—to come to London and make personal application, giving a pledge not to apply to any who are members of this Society. This, however, was opposed.

The objection, so far as I recollect, was, “that it would be a return to the exploded plan, and a direct contradiction to the principle on which the Society was founded, which was, to prevent the expenditure of public money, and the necessity of ministers leaving home.”

Mr. Editor, allow me to state that the plan of personal application is as much exploded and deprecated now as ever. The Society designed if possible to remove it altogether, and the resolution, strange as it may seem to its opponents, was framed on the same principle. It was deemed a likely means to increase the number of subscribers, and thereby prevent the necessity of recurring to the expedient proposed. If that is not effected by one means or another, the old plan must be resorted to, or the poor churches will be without that help which they received in former years. The Society never contemplated a remedy, or a relief from the operations of the former system, for any but themselves. Is it fair, equitable, or reasonable, that the whole of London should be shielded from personal application by 180 individual subscribers? Those who receive help from the Society are debarred by their rules from making application in London or its vicinity, but it was never imagined that the prohibition should extend to others, and exonerate from personal application those who were unwilling to increase their funds. The

resolution, therefore, was in perfect accordance with the rules of the Institution, and with all the principles of reason and propriety; and its practical operation, in a mode less eligible and satisfactory, is inevitable, if support is not more extensively granted. This will not arise from any defect in the Institution, which is so framed that if only fifty, or twenty, or ten individuals agree, they can relieve cases to the extent of their ability, and leave the rest to resort to such means as they may deem proper: This is its excellency. Fifty, or twenty, or ten persons might, however, be deemed guilty of arrogance and presumption, should they lay restrictions upon others whom they could not relieve; and will not the same charge apply to 180, if they act on the same principle—nay, if they do not give every facility to the bearers of those cases which they cannot aid?

Surely the opponents of the resolution were too precipitate to negative a proposition submitted to their attention but a few minutes before, which had been turned upon all sides, and viewed in every possible relation by the united wisdom of a Committee.

Let the Society steadily and cheerfully proceed, and liberally assist all the cases they can, and whom they cannot help with money, help with advice; and by furnishing such with as extensive a list as possible of all the names who do not belong to the Society, these—if they be real friends to the Redeemer's cause, and desire the prosperity of Zion,—will thank the Society for affording them an opportunity of contributing to cases, where there is no fear of the misapplication of their benevolence, or alienation of the property from the end proposed.

J. HARGREAVES.

ON THE APPLICATION OF THE TERM
"DIVINE" TO MINISTERS.

SIR,

OBSERVING in your Magazine for this month, Two Queries in regard to the Introduction and Use of the title REVEREND, I would beg to associate with it that also of DIVINE, which appears to me the most objectionable (though at present not so much used as the former) requesting some of your learned correspondents to answer these Queries in regard to both REVEREND and DIVINE? as no

doubt many of your readers will not only be gratified thereby, but I trust guided as to their conscientious use or rejection of the terms in future. As for myself, I feel no decided objection to *revere* those whose office and *character deserve it*; but cannot bring my mind to consent to *adore them*, or in any way pay them *divine honours*. The insertion of this in your Magazine will oblige

Yours, &c.

ELIHU.

Bath, Sept. 11, 1829.

POETRY.

THE ORPHANS' PLEA.

A Hymn for Children who have lost their pious parents.

"He will regard the prayer of the destitute, and not despise their prayer."—Ps. cii. 17.

"We are orphans and fatherless,"—Lam. v. 3.

God of our Fathers! Guide and Friend
Of those who gave us birth,
O may thy guardian care extend
To those they left on earth.

The fond embrace wherein we slept—
Love's tenderest scenes—are o'er;
The eyes that watch'd us once and wept,
Awake to weep no more.

We're in a world our parents own'd,
Is full of care and woe,
The grace they needed, they have found,
That grace on us bestow.

To keep us safe from sins and snares
They sought thee day by day;
Lord send an answer to their prayers
Now they have ceased to pray.

Faith in a Saviour, soothes the smart
Of life's severest pain;
Naught less, sustained our parents' heart,
And this can ours sustain.

Our wants, our weakness we confess,
Our souls to thee commend;
The Father of the fatherless,
The friendless orphan's friend.

Do thou whate'er we need provide,
And when temptation lowers—
O keep us near to thee—our Guide—
Our fathers' Friend—and ours.

So shall we safely reach our home,
And there our kindred own;
Where sin and sorrow never come,
And farewells are unknown.

G. T.

REVIEW.

Polynesian Researches, during a Residence of nearly Six Years in the South Sea Islands; including descriptions of the Natural History and Scenery of the Islands: with Remarks on the History, Mythology, Traditions, Government, Arts, Manners and Customs of the Inhabitants. By W. ELLIS, *Missionary to the Society and Sandwich Islands, and Author of the "Tour of Hawaii."* 2 vols. 8vo. London 1829.

THE general thirst for knowledge, which is characteristic of the present times, has so stimulated the enterprising spirit of numerous individuals, that within a few years almost every region of the earth has been explored, and every library replenished with books of Travels and Researches. Curiosity, cupidity, or the love of fame, has laid open to view the geographical position and internal character of islands and sections of our globe, till recently unknown or unvisited; and without any personal adventure we have been enabled by a slight effort of the imagination, to traverse tempestuous oceans, to rove over distant countries, and to complete the most perilous undertakings in all the snug security of domestic retirement. We are thankful to those who have thus expatriated themselves for years to promote our comfort and instruction, even though a little selfishness of motive should have intermingled with their public exertions.

But another feeling, we rejoice to observe, has of late been superadded to the mere thirst for knowledge, and has both refined and expanded it; it is the desire of doing good. In not a few minds this has predominated over every other sentiment, and given birth to some of the most splendid achievements of benevolence in modern times. For the single and sublime purpose of advancing the moral and spiritual interests of mankind, and under the influence of considerations which bespeak at once a comprehensive range of intellect, and a

heavenly charity of heart, men have gone forth to distant lands, encountered peculiar dangers, and suffered unworldly privations, and evidently without any solicitude respecting their own interest or glory. The awakening of a spirit of Christian philanthropy which appears to have been slumbering for ages, has produced the formation of societies among different denominations of Christians, for the express purpose of sending their agents into all the earth, to convey to deluded souls the tidings of salvation. This happy combination of persons and means, has called into the field of action several eminently qualified men, who in conformity with the taste of the religious world, have united the traveller and the missionary into one. Ardent in the pursuit of general knowledge, they have subordinated it to the love of God, and at once enlarged the boundaries of science, and extended the sphere of pious activity. While they have ministered to our entertainment, and promoted our mental cultivation, they have chiefly consulted our religious predilections, and at once redeemed the book of travels from the charge of impiety, which the Christian world but too accurately adduce against it; and the book of missionary records from the charge of ignorance or dulness, which the literary and scientific world in its turn, too plausibly urged in extenuation of a cold or proud disregard of their claims.

Amongst individuals of this class must be reckoned Mr. Ellis; and we hail the appearance of his volumes, as well on account of the general knowledge they contain, as of their large infusions of religious sentiment and missionary information. The distant situation of the numerous islands to which they refer, the beautiful natural scenery and delightful climate they describe, the curious habits, and manners, and idolatry now passing into desuetude, which are brought into review, the wonderful

transformation that has been effected by the introduction of Christianity, the continued and successful efforts of holy labourers in that great missionary field, still to diffuse and to carry thence to the extremities of the globe "the unsearchable riches of Christ," which are detailed—all tend to impart to them an unusual degree of interest, and even though they had been executed in a far inferior manner, must have pushed them into extensive circulation.

Literature and science have not only been dissociated from religion, but not unfrequently set up in opposition to its requirements and influence, and the best disposed minds have regarded them as naturally at variance. It is time, however, that it should be generally understood that they may be united with reciprocal advantage. Knowledge contributes to the illustration and establishment of religion, and religion develops new charms, and widens her sphere of influence when she ascends and adorns the paths of science. The missionary need not be less the traveller for his fear of God; nor the traveller less the missionary for his love of science. In fact, we have often regretted the disqualifications of those who have explored other regions for the purposes of Christian benevolence, for communicating information on subjects connected with general knowledge or history. If a missionary or the agent of a missionary society, were to go forth only moderately instructed in the elements of general science, we should gain much information which otherwise must be inevitably lost; information which he might obtain without interfering for a moment with his supreme object; calculated in fact, by improving his own mind, and stimulating his own mental energies, to give a zest to his pious efforts; indirectly to advance the influence of religion around him, and directly to furnish data to the Christian writer and philosopher upon which to reason, and with which to vanquish the opponent of Christianity, whose real ignorance of human nature and divine operations, such disclosures would often have a tendency to expose. We regret,

therefore, that Mr. Campbell did not possess the disposition to inquire into nature, or the power to make instructive observations on society, when he penetrated the deserts of Africa, which Mr. Ellis has so clearly evinced, and so advantageously employed during his residence in the Southern seas. We had anticipated a similar development of capability in Mr. Tyerman; and though he has been mysteriously summoned into another and a blissful world, we trust that we shall soon hear that his most important papers have been preserved for publication.

The term *Polynesian*, which has been given to the region to which the volumes before us refer, is considered as comprehending the various islands found in the Pacific, from the Ladrões to Easter Island. The principal groups are—the Ladrone Islands, the Carolinas, the Pelew Islands, the Sandwich Islands, the Friendly Islands, the Navigators' Islands, the Harvey Islands, the Society Islands, the Georgian Islands, and the Marquesas. Mr. Ellis thus describes his entrance on the future field of his labours in these interesting regions, when he landed at Eimeo in 1817.

"On reaching the habitations of the missionaries, we were cordially welcomed to their society, and were rejoiced to behold them cheered by the intelligence we had brought, and the prospect of receiving a still greater accession to their numbers. The evening passed pleasantly and rapidly away, many of the pious inhabitants and chiefs in the neighbourhood came to greet our arrival, with evident emotions of delight. Among them was one whose salutation I shall never forget:—'Ja ora na oe i te Atna, Ja ora oe i te haere raa mai io nei, no te Aroha o te Atua oe i tae mai ai'—Blessing on you from God; peace to you in coming here; on account of the love of God are you come.' These were his words. His person was tall and commanding, his hair black and curling, his eyes benignant, and his whole countenance beamed with a joy that declared his tongue only obeyed the dictates of his heart. His name was Anna, a native of Raiatea, formerly an areoi and a warrior, who had arrived with numbers of his countrymen to the support of Pomare, after his expulsion from Tahiti, but whose heart had been changed by the power of the gospel of Christ. He was afterwards

associated with us at Huahine; subsequently became my fellow labourer in the Sandwich Islands, and was, when I last heard from the islands, about to be ordained pastor of a Christian church in Sir Charles Saunders's Island." p. 152.

The conquest of idolatry in the South Seas, by the power of Christianity, has been one of the most remarkable of its achievements since the apostolic age. Its influence does not appear to have consisted in merely bringing over whole islands to the adoption of its external rites and services, but in the real conversion of multitudes to God. Here, literally, kings have been the nursing fathers, and their queens the nursing mothers of the church. And the change has been produced upon men in no ordinary circumstances of mental and moral degradation; for they were not only savages, but cannibals. Iniquity as well as ignorance took deep root here in human nature, and for ages shot forth, in all the luxuriance of its baseness, into numberless ramifications. Man was not only an idolater, but a tiger: whereas now these ferocious passions have been subjugated, the yoke of Jesus has been assumed, the songs of Zion echo through those lovely vales and around those beautiful shores, and the verdure of piety blooms on a thousand spots in those pacific regions.

In the progress of this great moral revolution, there have occurred many exhibitions of human character, of a kind analogous to what has ever in fact attended the propagation of the gospel. At an early period persecution manifested its fury, and Christian heroism displayed its grandeur. The following quotations afford a gratifying specimen:—

"Aberahamar, an interesting and intelligent young man, who was a pupil in our school at Eimeo, was marked out as a victim; and when the servants of the priests came to take him, being obliged to fly for his life, he was pursued by the murderers, shot at, wounded, and but narrowly escaped. When he received the ball, he fell, and unable to save himself by flight, crawled among the bushes, and hid himself so completely as to elude the vigilant search of his

enemies, although it was continued for some time, and they often passed near his retreat.

"Under cover of the darkness of night, he crept down to the dwelling of his friends, who dressed his wound, and conveyed him to a place of safety. But although he recovered from the shot, and lives, not only to enjoy the blessings of the gospel in this world, and to be useful in imparting its benefits to others, he will, to adopt the language of Mr. Davies, 'carry the honourable scar to his grave.'

"An immolation equally affecting was related to me by Mr. Nott. A fine, intelligent young man, on becoming a disciple of Christ and a public worshipper of Jehovah, was ridiculed by his family; this proving ineffectual, flattering promises were made of temporal advantages, if he would again unite with those who had been his former associates in idol worship: these he also declined. He then was threatened with all their weight of vengeance; and still remaining firm to his determination, he was banished from his father's house, and forced to leave his home. Not satisfied with this, that rage and malignant hatred of Christianity, which is generated by ignorance and idolatry, and cherished by satanic insatiation, pursued him still. A heathen ceremony was at hand, for which a human victim was required, and this young man was selected by his persecutors, because he professed to be a worshipper of the true God. A more acceptable sacrifice they thought they could not offer, as the revenge they should thereby wreak upon him, they conceived, would not only gratify their own insatiate malice, but be so acceptable to the gods whom he had rejected, as certainly to render them propitious. On the evening of the day preceding that on which the ceremony was to take place, the young man, as his custom was, had retired to the brow of a hill that overlooked the valley where he dwelt; and there, seated beneath the embowering shade of an elegantly growing clump of trees, was absorbed in meditation, previous to offering up his evening supplications to his God. While thus engaged, his seclusion was invaded and his solitude disturbed, by the appearance of a band, similar in some respects to that which broke in upon the Saviour's retirement in Gethsemane. A number of the servants of the priests and chiefs approached the young man, and told him that the king had arrived, and, wishing to see him, had sent them to invite him down. He knew of the approaching ceremony—that a human sacrifice was then to be offered—and he no sooner saw them advancing to his retreat, than a sudden thought, like a flash of lightning, darted through his mind, intimating that he was to be the victim. He received it as a pre-

monition of his doom, and in reply to the request, told them calmly that he did not think the king had arrived, and that therefore it was unnecessary for him to go down. They then told him that the priest, or some of his friends, wished to see him, and again exhorted him to descend. 'Why,' said he, 'do you thus seek to deceive me? The priest, or friends, may wish to see me, but it is under very different circumstances from what your message would imply. I know a ceremony approaches, that a human victim is then to be offered—something within tells me *I am to be that victim*, and your appearance and your message confirms my conviction. Jesus Christ is my keeper; without his permission you cannot harm me. You may be permitted to kill my body, but *I am not afraid to die!* My soul you cannot hurt; that is safe in the hands of Jesus Christ, by whom it will be kept beyond your power.' Perceiving there was but little prospect of inducing him, by falsehood, to accompany them towards the beach, and irritated, probably, by his heroic reply, they rushed upon him, wounded, and murdered him; and then, in a long basket, made with the leaves of the overshadowing cocoa-nut tree, bore his body to the temple, where, with exultation, it was offered in sacrifice to their god. They had, perhaps, beheld, with fiend-like joy, his writhing agonies in death, and listened, with equal delight, to his expiring groans. The unconscious earth had been saturated with his blood, and when they placed his body on the rude altar, or suspended it from the sacred tree, in the presence of their god, they not only supposed they offered a sacrifice at once acceptable and efficacious, but, doubtless, viewed the immolation as one by which they had achieved for idolatry a triumph over humanity and Christian principle. Before, however, these feelings could be exercised, and the earth had drank up his blood, or his insulted corpse was deposited on their altar, his liberated and ransomed spirit had winged its way to the realms of blessedness, received the welcome greeting of his Saviour, and, invested with the robes of victory, the palm of triumph, and the crown of glory, had joined 'the noble army of martyrs,' and united in ascriptions of grateful homage unto Him who had loved him, and not only made him faithful to the end, but triumphant over death.

Those who heard the young man's dying words, and witnessed his calm, unshaken firmness in the moment of trial, with many among whom the report circulated, were probably led to think differently of the religion he professed, than they had done before. The blood of the martyrs has ever been the seed of the church, and from an exhibition of principles so unequivocal in their nature,

and so happy in their effects, it is not too much to presume that it proved so on the present occasion." p. 228.

We must not, however, with our restricted limits, persevere in extracts, with which it would be easy to fill many a pleasing page. Our readers must allow us to make a general reference to the volumes themselves. They are full of incident and information on missionary, literary, and scientific topics, in connection with Polynesia. The author's style of writing is engaging, his statements are authentic and derived from personal observation, and he is always the Christian and the missionary, as well as the traveller. The whole might perhaps have been advantageously compressed into a narrower space; and yet whoever has the means of so considerable a purchase, will scarcely regret the quantity: in *quality* he will certainly find an equivalent exchange.

The Woman of Shunem, a Dramatic Sketch; Patmos, a Fragment; and other Poems. By JAMES EDMESTON, Author of Sacred Lyrics, &c. pp. 124. Price 3s. 6d. Goode.

THAT the fine arts should be principally indebted for their *chefs-d'œuvre* to the inspired volume, cannot be thought extraordinary, when it is recollected that no other source approaches to subjects so sublime, characters so unparalleled, and imagery so magnificent. The difficulty to the artist, no doubt, has often been, amidst such a profusion of splendid suggestions, to make a selection most in keeping with the kind and degree of talent by which he has been endowed, and so to manage its application, as not to degrade by distorting the sacred original. Unhappily this has been so frequently the case, as almost to dispose us to look with an averted eye on those productions of art which have professed to illustrate some fact or duty of our holy religion. We are, however, most happy to state, that such has not been the case in relation to the work before us. Mr. Edmeston is entitled to our thanks for this additional

effort of his poetic pen. It contains many admirable specimens of elegant harmony, beautiful description, and what is best of all, fervent piety. We hope the author will be long spared to exert his growing influence with his muse on behalf of the interests of true religion. We select one of the smaller pieces, to conclude our notice of this interesting publication.

"Christ in you the hope of glory."

Give me that hope which will remain,
When the death-pillow bears my head;
When every bond is reft in twain,
And every hope beside has fled:
When life and all its actions seem
Like the departing of a dream;
When the sight fails—the catching breath
Choked by the rising flood of death;
When the last parting word is spoken
From aching hearts—all, all but broken;
And the last pressure—and the eye
Stands fixed upon me as I die;
When flesh will sink, and heart will fail,
And no support but *His* avail,
Who knows my every sin, but who,
Faith whispers, has forgiven too;
Then—when convuls'd, and cold, and spent
To the last gasp, in languishment,
And all that racks man as he dies—
Death's nameless, untried agonies,
Give me that hope."

1. *Essays and Letters, humbly and affectionately presented to the Church of Christ.* By SUSANNA PEARSON. Second edition, with an additional Essay on the Throne of Grace. pp. 224. Price 2s. 6d. Palmer.
2. *Memoirs of the Life and Character of Mrs. Susanna Pearson, Author of Essays and Letters, with a Selection of Letters from her Spiritual Correspondence.* By GEORGE PEARSON. pp. 179. Palmer. 3s.

To say that we have been pleased in reading these small volumes, is certainly saying less than the justice of the case requires. The letters especially, have made a very favourable impression upon us, and they cannot, we think, be attentively perused by any decidedly pious individual, without producing a similar result.

To the diseased appetite, which can never be wrought into excitement un-

less by a certain admixture of fiction with truth, or to the fastidious taste, which revolts from whatever is not original in thought, and elegant in expression, we dare not promise that these efforts of piety will yield a rich repast; but those who hunger and thirst for vitally important truth, communicated generally with energy, often with beauty, and always pervaded by a spirituality not too frequently found in sermons, though perhaps highly, and on some accounts justly commended, and but rarely met with in essays and letters, will here obtain their appropriate aliment; and will, we doubt not, feel truly thankful for the provision thus seasonably afforded.

After these approving remarks, which we have conscientiously made, we regret to add, that impartiality demands that we should just refer to certain blemishes, which we fear may impede the usefulness of these otherwise valuable productions. We were sorry, for instance, to observe the occasional appearance of dogmatism, on points concerning which the most eminent writers have somewhat disagreed. There is also too much familiarity a great deal in the manner of treating of *divine persons*; and finally, we met with a few luscious expressions, which excited more than our displeasure, even our disgust. We are, indeed, aware, that these are the faults of a certain connection, to which the deceased was closely attached, and with which she and many others, by habit and association, become so conversant as to be scarcely conscious of their existence, much less susceptible of their impropriety. For our own part, we sincerely wish they were universally perceived, acknowledged, and renounced. In conclusion we will quote a passage from one of the letters, which we think cannot fail to secure the approbation of every Christian reader.

"Jehovah, the Spirit, as truly stands engaged to maintain the work of sanctity, through Christ, according to the covenant of grace and redemption, as Jehovah the Son stood engaged to perform the work of

redemption for us. He that hath begun the work of sanctification in us, will surely, according to his word, carry it on till the glorious head of all our holiness appear to take his bride home, on the long-expected morning of the first resurrection. Then she shall manifestly appear, made ready for her open marriage with the Lamb, in all the rich adornings of grace through the Holy Spirit. This future glorious prospect the Scriptures clearly reveal, and a solid foundation it is to rest upon by faith, and a powerful argument it affords at the throne of grace, in our petitions for a revival of the operations of grace, to a poor burdened soul, who daily feels what a clog corruption is to the wings of faith, and what coldness and distance it brings into the affections. Faith has a certain skill to wield the weapons of her spiritual warfare, and to draw all her pleas from the perfection and prevalence of her great Author in the courts above."

1. *Malvern Hills, with minor Poems and Essays.* By JOSEPH COTTLE. Fourth edition. 2 vols. pp. 512. Price 12s. Cadell.

2. *Hymns and Sacred Lyrics, in three Parts.* By JOSEPH COTTLE. pp. 468. Cadell.

In the diversified contents of these interesting volumes, much will be found to edify the general reader, something to gratify the philosophic inquirer, and not a little to elevate the devotion of the truly pious. This being the fourth edition of his *Malvern Hills*, it is but fair to conclude that, as a poet, Mr. Cottle is well known to the public, and duly esteemed; and the notes, essays, and biographical notices accompanying the present edition are very valuable, and say much in commendation of the diligence and ability of the worthy author. The fourth, fifth, and sixth essays, on Chatterton and the Rowleian controversy, will be perused with no common attention, and will perhaps leave the former in the undisputed possession of all the praise and all the pity which his extraordinary talents and melancholy end have so often excited.

The hymns and sacred lyrics amount to 525; concluding with a poetic Address to the Missionaries, extending through ten pages. From this volume

it would be easy and pleasurable to transcribe many hymns, whose approved sentiment and harmonious verse entitle them to distinguished notice, but we must refuse ourselves this gratification, having marked for insertion a passage in the preface which we deem of importance, especially to those who may contemplate favouring the church with another compilation of psalmody, beyond which extract our confined space will admit of no addition.

"I wish in this place to bear my testimony against a practice that has been carried to a great extent, and from which every writer of hymns has cause to anticipate unpleasant consequences. I mean the liberty which most editors of collections of hymns take, of adding to, or altering the productions of others. Many of these are men of talent and undoubted worth, but on questions of poetry, talent is not always associated with judgment, nor taste with piety. An Addison and a Cowper might have been elevated into the critic's chair, and their emendations have come with authority; but it may be said, without meaning to be invidious, few editors are entitled to the same unqualified deference. The evil must have been considerable, when some of our best hymns are rendered by these successive alterations, uncertain as to much of their legitimate language.

"If such editors possess the capability, let them compose hymns of their own; and when they have matured and polished their pieces with laborious care, in their best frames, and under the influence of their most hallowed desires, they will then learn to be more tender in their corrections, and to participate in the feeling which dictates these (it is hoped not too severe) remarks. Every writer should bear his own burdens, and only his own; and as a general position, it may be affirmed, that genuine defects are preferable to surreptitious improvements. It is but common equity to require, that when hymns are transplanted into these Collections, they should be presented exactly as they were left by their different authors; and those Collections are the most valuable, where this fidelity is respected."

The Life of Archbishop Cranmer. By J. A. SARGANT. pp. 288. Hurst. Price 6s. 6d.

CONSIDERING the period in which this celebrated primate lived, and the formidable difficulties which, during nearly

the whole of that period he had to encounter, there can, we think, be no doubt as to the rank he is justly entitled to occupy among those "of whom the world was not worthy." Every one knows that this brilliant star of the reformation shone resplendently during a considerable portion of the eighth Henry's reign, and seems to have been more successful, in the management of the violent temper of that haughty prince, than any other man of his time. During Edward's short and interesting life, Cranmer appears to have had little concern with public affairs, though incessantly engaged in endeavouring to advance the glorious cause of the reformation; and when Mary ascended the British throne, he was among those whom a dark and cruel superstition selected as its earliest victims. It is also well known that just before this luminary descended below our horizon, it suffered a most affecting eclipse; but, emerging again, it almost immediately set in the awful splendours of martyrdom, imparting to the surrounding gloom an illumination which the lapse of centuries has not entirely extinguished.

Upon the whole this is a valuable piece of biography; it is compiled with care, and written with ability. The reflections are mostly just, often impressive, and sometimes striking; and, with the exception of here and there a little too much of church sectarianism, we cordially commend it to the attention of all our readers.

A Memento for the Afflicted. By BARZILLAI QUAIFE. pp. 201. Nisbet. Price 3s. 6d.

"To the afflicted pity should be shown," but it is not every well meaning, kind-hearted person who possesses the necessary qualifications for its acceptable and effective administration. Some, however, possess the tongue of the learned, and know how to speak a word in season to the weary, and such words are like apples of gold in net work of silver. If the reader should be of opinion that the following subjects connected with affliction treated in a plain sensible

pious manner is adapted to be useful then we think he will be desirous of perusing this small publication. "The causes of affliction—The difference between the afflictions of believers and those of worldly men—Circumstances peculiar to believers which augment afflictions—General advantages arising from afflictions, in the experience of believers—Particular fruits of afflictions stated, with a view to the duty of self-examination—Directions for the improvement of afflictions—Directions for the improvement of afflictions continued—Grounds of consolation and joy peculiar to believers respecting afflictions."

An Answer to a printed Paper entitled "Manifesto of the Christian Evidence Society," the third edition. To which is annexed, A Rejoinder to a Pamphlet by the same Author, the Rev. Robert Taylor, A.B. entitled, "Syntagma of the Evidences of the Christian Religion. By JOHN PYE SMITH, D.D. pp. 91. Davis. Price 1s. 6d.

PERHAPS the pains which Dr. Smith has bestowed upon the irreverend advocate of infidelity may not very strikingly appear in any salutary influence on his mind; but, however that may be, which we are quite certain is not impossible, many, it is highly probable, and sincerely hoped, who were either partially ensnared or wholly deluded by the sophistries and falsehoods of this apostate clergyman, will gratefully acknowledge their obligation to the excellent author of this pamphlet, as the instrument by whom they have been assisted to escape from the fangs of scepticism, and to arrive at a firm conviction and humble confession of the truth as it "is in Jesus." If the pious were to present this publication to those among their friends or neighbours, who may unhappily have been seduced to adopt the extravagantly credulous creed of infidelity, there is sufficient encouragement to anticipate, in connexion with the divine blessing, that of many it will be said, "Is not this a brand plucked out of the fire?" Yes, "The infidel reclaimed."

On the principles of Interpretation as applied to the Prophecies of Holy Scripture; a discourse delivered in the Meeting-house in Fetter Lane, February 5, 1829, before the Monthly Association of Congregational Ministers, and published at their request. With enlargements and supplementary notes. By JOHN PYE SMITH, D.D. pp. 73. Holdsworth. Price 2s. 6d.

THE licentious freedom with which the prophecies of inspiration have of late been treated, has had a distressing tendency to embolden scepticism and infidelity, and to perplex pious minds in their devout contemplation of divine truth. Something, therefore, on the subject of their sound interpretation,—either original—which perhaps is scarcely to be expected or judiciously compiled, emanating from a quarter entitled to confidence—became, if not indispensable, highly important. Dr. Smith has most reasonably and ably supplied this *desideratum*. Should the superficial and the presumptuous, who by the way are frequently closely allied, attentively peruse this discourse, as we sincerely hope they will, it will remain for their discretion to determine, whether to retire from the field on which they have rashly intruded, and over parts of which they have rudely and incautiously trodden, or to renew their efforts under the direction of a superior guide, and the influence of a more humble disposition.

To the serious and the literary this pamphlet will be highly acceptable; the former will meet with much to encourage and confirm their faith, and the latter will be gratified by the research, critical acumen, and philological discrimination of the distinguished author. While we earnestly hope that this publication will be very extensively read, we would especially recommend it to the attention of our younger brethren in the ministry.

A Scripture Gazetteer; or Geographical and Historical Dictionary of Places and People mentioned in the Bible: with Maps, Tables of Time, Weights, Measures, and Money, and a copious Chronological Table. By JOHN GRIFFITH MUNSFORD. Hamilton. Price 18s.

THERE are no authors that we regard with more complacency than those, whose judicious labours are directed to assist the pious in their devout examination of the word of God. Such works when carefully composed, or compiled to any extent, must be attended with much diligent research, and no inconsiderable fatigue, and all who successfully toil in this department of laudable exertion, deserve well of those who enter into their labours, and are fully entitled to reap the reward of encouraging support.

The respectable volume before us is one of this description; comprehending so much that is supremely interesting and important, presented in a form both convenient and attractive, that we sincerely hope it will be found in the study of every minister, and the closet of every Christian. The title page faithfully represents the contents, which not admitting of analysis, we content ourselves by mentioning some of the principal authorities which have been consulted. Herodotus, Diodorus Siculus, Strabo, Pliny, Quintus Curtius, Josephus, Jerom, and Eusebius, among the ancients; Bochart, Wells, Maundrell, Shaw, Usher, Hales, Calmet, Clark, Vincent, Bryant, Newton, Faber, Shuckford, Prideaux, J. D. Michaelis, Harmér, Bruce, D'Anville, Malcolm, Rennel, Rich, Chateaubriand, Niebuhr, Burckhardt, Buckingham, Richardson, Morier, Ker Porter, Jolliffe, Wittman, Jowett, and Horne among the moderns. The paper and typography are exceedingly good.

NEW PUBLICATIONS.

1. *The Devotional Melodist*; consisting of original Psalm and Hymn Tunes, Anthems, and Pieces expressly designed for Public Worship. By Thomas Jarman. Nos. VII. and VIII.

These are the only Numbers we have seen of Mr. Jarman's Melodist; they are, however, sufficiently characteristic to enable us to form an opinion of the work. The author does not appear, in this instance, for the first time before the public; who have already in some measure appreciated his merits. Wherever his compositions are circulated, they will, we think, obtain a favourable reception, as evincing in general competent knowledge and good taste. Many of the pieces will doubtless obtain currency in our congregations. We must, however, profess ourselves not very fond of fugues in common tunes, or of the larger pieces called anthems, in public worship. Brevity and simplicity are there the chief requisites. Mr. J. in future, would do well to avoid that mannerism which produces too great a sameness, and we think his directions, under the terms "boldly," "triumphantly," &c. unnecessary.

2. *He is Risen; an Easter Offering. Inscribed, by permission, to the Governors and Masters of Christ's Hospital.* Second edition. Sherwood. This little piece is very respectably executed. The theme is truly sublime, and the poet appears to have felt somewhat of its inspiring influence, in confirmation of which it would be easy to adduce several passages of great excellence. We must, however, express one regret. The last page but one certainly should have been impressed with a more decided and copious reference to the mediation of the Saviour: for only in this connexion can any hopeful answer be given to the solemn inquiry.

"Who, unappall'd, shall hear that dreadful sound,
At which e'en Heaven shall tremble? Who shall feel
The bursting earth give way, and stand unmov'd?"

3. *Six Sermons entitled Jesus Christ set forth as Most Wonderful in the Constitution of his Person, the Discharge of his Offices, and most excellent Qualifications: On Isaiah ix. 6:—"Unto us a child is born," &c.* By Rev. William Notcutt, formerly of Ipswich.

4. *Gideon, and other Poems.* By the Author of "My Early Years," "Jane and her

Teacher. In one vol. foolscap 8vo. Price 3s. 6d.

5. *Noon Day Sun-Set; a Sermon addressed chiefly to Young People, at New Broad Street Meeting House, London, on the Decease of Mrs. T. C. Everett of Reading.* By J. P. Dobson. Second edition. Price 1s. 6d.

6. *The Fourth Volume of Russell's English and Scottish Reformers* is now published by E. Palmer.

7. *Lectures on the Apocalypse.* By W. Jones. Part V.

N. B. Part VI. which will complete the work, including the Index, Title, and Preface, will be published on the first of December.

8. *The Christian's Manual; or the Desire of the Soul turned to God: containing Extracts from the Writings of the Rev. William Law, M.A. on the following important Subjects, in Three Parts:—1. A Practical Treatise on Christian Perfection—2. The Spirit of Prayer—3. On the Lord's Supper.* To which are added appropriate Prayers and Meditations. Also, price 1s. in neat boards, *The Sacrament of the Lord's Supper fully Explained, being the Third Part of the above Work; to which is added, an Earnest Exhortation to a regular Attendance on that most Holy Ordinance.*

9. *Elementary Thoughts on the Right Process of Education; with Suggestions for the Formation of a Public School; addressed to Men of Influence and Wealth.* By Geddes Mackenzie Scott, M.A. Price 1s. 6d. stitched.

In the Press, &c.

The Peculiar Doctrines of the Church of Rome, as contained exclusively in her own Conciliar Decrees and Pontifical Bulls, examined and disproved. By the Rev. H. C. O'Donnoghue, A.M. of St. John's College, Cambridge, and Domestic Chaplain to the Right Hon. the Earl of Danraven.

Historical Memoirs of the Court and Church of Rome, from the Establishment of Christianity under Constantine, as the Religion of the State, to the Present Period: By the Rev. H. C. O'Donnoghue, A.M. &c.

Early in October will be published, in foolscap 8vo. price 1s. 6d. *The Mother and Her Daughters.*

OBITUARY

MRS. SARAH SMITH,

Wife of Thomas Smith of Bath, died the 27th of June, 1829, aged 60 years.

Letter to ——— Esq.

My dear friend,

As soon as my feelings would allow me to collect my thoughts and examine the papers necessary for that purpose, I take up my pen to comply with your request, respecting a short memoir of my dear departed companion. I do this the more readily, as I fully agree with you, that the conflicts and fiery trials and victories, and consolations of every believer are a common treasure, which it is not expedient to lock up from the Christian community; more especially in cases displaying the power and grace of the Redeemer, in a way highly encouraging to his trembling ones, when wounded in Spirit, they wrestle in unutterable agony with principalities and powers, and spiritual wickednesses in high places. Such was the experience of the exemplary and tried Christian to whose memory I devote these pages; and the glory of the grace of God, as seen in her, will be most apparent in such a development of her mental and moral and religious character, as the intimate and endearing connexion of eight and thirty years enables me to supply.

My late wife was the second daughter of Mrs. Dardy, who at the time of giving her birth in 1769, resided at the Folly farm, opposite what is called the Red-house, near Ipswich, Suffolk. This excellent woman, whose praise is still in the church, was the grand-daughter of the Rev. — Notcutt, many years the honoured and beloved and successful pastor of the Independent church assembling in Tacket Street Meeting-house at Ipswich, through whom may be traced a long line of pious ancestry, up to the times of the Reformation, and suffering for conscience sake. Several branches of this family have for many

generations held an honourable place among dissenting churches, and have been increasing in number, and talent, and usefulness down to the present day.

Sarah Dardey was a child of many, very many prayers. Her pious mother prayed with her and for her, and taught her lisping tongue to call on the name of the Lord Jésus, and was extremely desirous that the language of her infant lips should be the utterance of the heart before God. Many a time did the tears of this pious mother fall upon the slumbering child of her affectionate solicitude, while committing her to the care and guidance of her Father in Heaven; and once, in particular, they fell upon the face of the sleeping child, causing her to awake; and hearing her mother's well-known voice, she listened to her fervent and affectionate intercession on her behalf, and (as she declared many years after) an overwhelming solemnity and awe came over her while under the tears of a praying mother; which may be reckoned as the first of her religious impressions, giving to the precepts and counsels of such a mother, an effect not easily calculated, and resulting in a firmness of moral principle which distinguished her whole life.

It pleased God to deprive her of both her parents while very young, and her youth was spent chiefly among her mother's relations, the latter part of it in a very amiable and intellectual family; holding Socinian sentiments, who kept up little of the form of devotion, and utterly scorned every principle of evangelical truth. Their house was the general resort of philosophical lecturers and other literary characters, there was an excellent library, and here she had great opportunities for mental cultivation, which were embraced with an avidity and interest, insuring a stock of knowledge on various branches of science and literature, rarely found at that time, among young women in her station.

She still attended an evangelical ministry, and her powers of reasoning were often put to the trial, exercised and invigorated in her contests with her Socinian cousins. She retained her theological opinions, but dwelling in the midst of talent, and science, and wit, often united to shew up every appearance of gracious principle to utter derision and contempt, it is not to be wondered at that her devotional habits began to give way, and her religious affections became languid and inefficient. An unhappy, acrimonious, and protracted dispute, ending in the removal of the aged and highly respected minister from Tacket Street Meeting-house, tended still more to enervate the remains of pious feeling, and appeared to have given a death-blow to her personal religion. Having received a part of her father's property, she united with one of her sisters in a little business, which happily removed her from the Socinian family; but the divisions and distractions of the church where she attended, had left so little savour of vital godliness among them, that youthful piety faded like early fruits exposed to the frost, and the two sisters were not distinguishable from other lively, harmless, and thoughtless young women of the same age and acquirements.

About this time it happened that a young man, of good moral habits, who was about settling in a distant village, and intending soon to marry, was compelled to receive the Lord's Supper in his parish church, as a pre-requisite for obtaining a license to carry on his business. The devotional preparations for this solemnity led him to very serious thought about religion, and "stedfastly purposing to lead a new life," he very rationally judged that the indissoluble connexion he contemplated, must have very considerable influence upon his future religious character; his most serious and solemn exercises of devotion were therefore accompanied with the earnest prayer, that the Giver of every good and of every perfect gift would, in his providence, direct him to a wife who should prove a companion and a helpmeet in his intended Christian course;

of the nature and source of the Christian life, however, he then knew nothing. There were at that time no two individuals of the respective families who had the slightest knowledge of each other; yet a series of unexpected and somewhat extraordinary circumstances brought him acquainted with the subject of this memoir, and in February in the following year (1792) they were married.

From her lips he first heard the doctrines of grace, which she was well able to explain in their harmony and beauty, as adapted to the glory of all the divine perfections and the salvation of ruined man. In the following February, having removed to Ipswich, he became a member of the Independent church there, under the ministry of the Rev. C. Atkinson. In the friendship of this truly Christian pastor, which the young people enjoyed during their three years residence at Ipswich, they had an invaluable treasure; and these years passed under his ministry and pastoral care, have been ever remembered with feelings of the most grateful affection.

The dispensations of Providence, however, soon removed us far away from this highly esteemed friend, and his eminently pious family connexion, and far away from all our other friends and relatives on both sides, making us every thing to each other, as far as a oneness of heart and soul in all things relative to time and to eternity could make us so. As you intend this memoir for the Baptist Magazine, the limits allotted to such an article will not allow me to trace the further unfolding of her principles and character, under many singular interesting events, during our residence in Northamptonshire; I must therefore bring you at once to my settlement as the pastor of the Baptist church at Shipston-on-Stour, Worcestershire, in 1800.

This was the year of her great and fiery trial. Early in the year she began to express her fears that her soul-concerns were not in a state of safety, and these apprehensions increased till her distress and terror became beyond expression. It was evident that her affectionate concern for the comfort of

those about her, made her suppress a great deal. It was her habit through life to endure much suffering herself, rather than inflict the slightest pain on another. But she would often, on a sudden, when suppression was no longer possible, wring her clasped hands, and with a look of inexpressible anguish, lament her miserable state, in an undertone; and for above two hundred nights in that dreadful year, there was rarely any exception from her distress and restlessness. At a very early hour, when it could hardly be called morning, she would lay her head upon my arm, and for hours together bemoan her wretchedness, in language, the poignancy of which sunk down into the heart by the tone of agony in which it was uttered. "O my poor, lost soul—God is a holy God, and is justly angry with me—he hath poured out his wrath against me—these are the beginning of my eternal—Oh eternal sorrows—There can be no happiness without loving God, and I shall never love him—he will never allow such a wretch to love him—he hath shut himself up from me—he will not let me see his compassion and mercy, he is all wrath to me; and I shall never see him otherwise. I have sinned against light, and knowledge, and comfort, and peace; and now I can find no peace, no peace for ever. God and his goodness is gone from me; my all, my eternal all is gone; God is mine adversary, when I cry unto him, he heareth

not! My prayer is become sin, and returns back cold and heavy upon my heart—I am like Bunyan's man in the iron cage—the terrors of the Almighty distract my soul by day, his wrath frightens me in my dreams by night—my spirit sinks within me when I think of everlasting darkness; shut out from God and all his lovely works, and acquainted with nothing but his wrath, poured out to the utmost." These are a few out of many thousand expressions of similar import, in which her full heart uttered itself by day and by night.

You may be well assured, that these distressing bemoanings were met with every soothing expression which the deepest interest, so strongly excited, could suggest. The Bible was a very precious book in those days, and the one I carried in my pocket was nearly worn out in turning to the passages marked in every page for her use. It is astonishing, Sir, how much mercy there appears in the Bible, when we are searching for it as for hid treasure: but my trembling companion was wonderfully skilful in finding revelations of wrath; and her memory brought forth most amazing stores of recorded, (though till then, forgotten) sins, in thought, and word, and deed; but the close of every such review was, "I have loved myself, and others, when they pleased me, but I have never loved God."

(To be continued.)

INTELLIGENCE.

FOREIGN.

HISTORY OF THE BAPTIST CHURCHES IN NOVA SCOTIA.

(Continued from p. 342.)

IV. CHESTER.—A church was formed here in 1788, composed of Congregationalists and Baptists. Rev. John Secomb, a very godly man, was their pastor. After his death, they invited the Rev. Joseph Dimock

(the first son of Rev. Daniel Dimock) who was then a Baptist minister, to settle with them.

In 1793, Mr. Dimock entered the pastoral office, which he continues to fill. His labours have been attended with success. During the first year after his settlement, nineteen united with the church, and the season following eighteen more. In 1807, forty were added, principally by immersion.

In 1811, mixed communion was relinquished.

In 1814, the addition stated in their letter to the Association, was sixty-one; and in 1820, they were favoured with another out-pouring of the Divine Spirit, so that sixty-six publicly put on Christ.

During the past winter and spring, another revival has been experienced here, and twenty-three had been baptized previous to June 23, and the good work was then progressing.

One licensed preacher belongs to this church, viz. Mr. John Bezanson. Their number is 148.

V. HALIFAX, (First Church).—In 1792, Mr. John Burton, a native of England, who was licensed as a Dissenting Minister, arrived at Halifax, where he preached for more than a year. He then visited the United States, where, being convinced of the propriety of believer's baptism, he went forward in that ordinance, and was ordained a Baptist minister in January, 1794. He naturally expected that his change of sentiment would be painful to Mrs. Burton, but previous to her receiving intelligence of it, she had been led from an examination of the Scriptures, to see that it was her duty to be immersed, and to desire to obey that command of the Saviour. On his return, therefore, in the summer following, she was baptized by him.

They were then the only Baptists in Halifax. He was denied the use of his former place of preaching, and the prospect appeared unpromising. Some few, however, were friendly to him, and he obtained considerable assistance in the United States, as well as in these Provinces, toward procuring a piece of ground, and building a house of worship, and a dwelling-house.

In 1795, a small church was constituted, adopting at first unmixd communion, to which they have always adhered. After the Association had conformed to this system, the Halifax church united with it. It consisted in 1811, of 33 members. The additions of white people to this church have always been small; but the labours of Mr. Burton, and some others among the blacks in Halifax, and the adjacent settlements of Preston and Hammond's Plains, have been very successful. So many of them were baptized about the years 1817 and 1818, that the church increased to 300.

An unhappy misunderstanding, however, has recently taken place, in consequence of which a considerable number have withdrawn; many have been removed by death, some have been dismissed to form a new church on Windsor Road, and most of the white members have joined a Baptist church lately formed in Granville Street, Halifax;

so that the present number under the pastoral care of Mr. Burton, is but about 107.

VI. LOWER GRANVILLE.—It appears that the Association did not print their minutes previous to 1810. At that time there was a Baptist church in Lower Granville, consisting of 60 members, of which Rev. James Manning was pastor. He, as well as his brother Edward Manning above mentioned, was a native of Ireland, whence he came to this country when young. After their conversion and entrance on the ministry, they travelled extensively, and laboured successfully in both provinces. Mr. James Manning at length settled with this church, of which he continued to be the esteemed pastor till 1818, when he was called from his labours, to enter that *rest which remains for the people of God*.

In 1822, Rev. David Norris, a native of the Province, took the pastoral charge of this church. At that time it had decreased to 25. A revival ensued, and 14 were added during the year following.

In 1826, Mr. Norris removed to Fredericton, N. B. where he is now pastor of a church, since which time this church has remained destitute. Its present number is 46.

VII. UPPER GRANVILLE.—A church was gathered here by the labours of Mr. Alline; but the date of the constitution of the Baptist church is not known to the writer. In 1810 it contained 55 members, and Rev. Thomas Ansley was their pastor. He is a native of the State of New York, but resided some time in New Brunswick, where he was a clerk in the church of England; but subsequently to his conversion he became a Baptist. He is still the pastor of this church. His labours have been very useful in promoting revivals in various parts of the province; and the church under his care has been favoured with some refreshing seasons; yet it has waded through some severe trials, and has not, on the whole, increased, as the present number is 51.

VIII. ONSLOW.—Mr. Alline's preaching in this place excited attention to the subject of experimental religion. Rev. Messrs. H. Harding, T. S. Harding, E. Manning, and J. Dimock, subsequently laboured here with success. Rev. John Payzant, formed a congregational church of 7 members. Some of these persons entertained Baptist sentiments.

Under the labours of Rev. Nathan Cleaveland, a native of Norton, N. S. a Baptist church was constituted, upon the system of unmixd communion, in 1809. Mr. Cleaveland remained with them till 1818, when he removed to Chebudy, where he still labours. Previous to his removal, there was a special attention to religion in Onslow, and a con-

siderable increase to the church. Rev. James Munro, their present pastor, settled with them in 1819. He is a native of Scotland, and was brought up in the sentiments of the Presbyterians. Since his settlement with this church, they have sustained some trouble by reason of the previous introduction of several persons whom they have been obliged to exclude; but they are now proceeding in harmony, and are from time to time, receiving small accessions to their number, which at present is 53.

IX. AMHERST.—Mr. Alline's labours here were attended with success. He was succeeded by Messrs. T. H. Chipman, H. Harding and E. Manning, then of the same order. The last named minister having afterwards embraced believer's baptism, called the attention of the people in Amherst to that subject, as did also Rev. Joseph Crandall of Salisbury, N. B. On investigation several were convinced of their duty, and went forward in that ordinance. In 1809, a small Baptist church was constituted. They had no pastor, but were occasionally visited by several ministers. Discipline, however, was too much neglected, and the church consequently languished.

In 1819, the writer (C. T.) began to spend a portion of his time with this church, and the disorders were subsequently rectified. Rev. Samuel M'Culley, who is likewise a member of the same church, and was ordained in 1820, has also preached a part of the time with them for some years. He is a native of the Province, and his parents were Presbyterians. After having been attached to the New Lights for a time, on more mature examination, he embraced his present sentiments.

The writer removed to Amherst in 1821, but resided most of the year 1826 in St. John, N. B. He returned thence in the fall of that year, the state of his health and that of his family, indicating this to be the path of duty. He is their present pastor, but spends half his time elsewhere. No special work of grace has been enjoyed for some time, and the state of religion is low. The church, however, is united; but its number is small, being only 21.

(To be continued.)

DOMESTIC.

Recent Death.

Died, on Lord's day, August 23, 1829, Mrs. Jane Dovey, aged 39, wife of Mr. William Dovey, pastor of the Baptist church meeting at Jamaica-row, Bermondsey: deeply lamented by her beloved husband, with

whom she lived in uninterrupted peace for 16 years; four bereaved children; and the church among whom she was a humble and spiritual worshipper.

The morning of her dissolution, which was sudden, while supported in the arms of her husband, in answer to his inquiry, "Is all well?" she replied "Yes." Again, he said, "Is Christ precious to you now?" She answered, "He is:" when, steadfastly fixing her eyes on some object, she fell asleep in Jesus.

Her remains were interred in a vault in the meeting house, August 31, when an appropriate address was delivered by the Rev. G. Pritchard to a numerous and respectable audience; and on the Lord's day following, her death was improved to a crowded congregation, at her particular request, by her bereaved husband, from Job xxxiii. 24. which was the text selected by her a short time before she died.

BIBLE CLASSES.

Address of the Committee of the Sunday School Union.

With the utmost regard to conciseness of statement, the Committee beg leave to advert, first, to the object of Bible classes, and then, to the advantages which may be anticipated from their formation. The leading object of Bible classes may be stated in one sentence. It is to convey to the minds of the young, as accurate and extensive a knowledge as may be found practicable, of the most important contents of the Bible. It is impossible to conceive of any effort more in unison with the grand object of a Minister of the Gospel, than the attempt to render intelligible and interesting to the young of every class, the vital truths, the pure precepts, the instructive histories, and the precious promises of the word of God.

The characteristic principle of Bible class tuition is that of catechetical instruction. This principle has the sanction of immemorial usage; having been adopted, with success, by the wisest preceptors in successive generations. Catechisms without number, not only for the purposes of religion, but also of science, may be regarded as so many attestations, to the excellence of the general system. But it is important to bear in mind, that the application of the principle is not dependent on a printed form, or on a fixed series of questions and of answers; neither does it necessarily require the labour of committing to memory specific phrases or sentences. If certain truths or facts have been previously conveyed to the mind of the learner, with simplicity, with clearness, and with force, it may be easy to the teacher to put to the test, and to elicit,

the amount of knowledge which the learner may have acquired; and it may not be difficult to the learner, after being a little accustomed to the effort, to express the ideas he has imbibed, in terms the most familiar to his own mind.

Catechisms have been composed for different ages, and for different gradations of progress in knowledge; yet without a succession of catechisms, burdensome to the learner, it is exceedingly difficult to adapt the conveyance of truth to the diversified capacities of children and the different stages of advancement observable among many, even of the same age. Difficulties on the part of the teacher, often increase rather than diminish, as the childhood of the scholar ripens into youth. Reluctance to the continued repetition of a catechism often shews itself, even if a Minister be the catechist; and few comparatively continue to be his catechumens, when arrived at that period of youth which is, beyond comparison, the most important, as connected with the growth and development of the human character. Now this is the very period of life in which the principle of Bible class instruction may be brought to bear with most promising effect, upon the opening and inquiring mind. If there be a desire of knowledge, and that desire be directed to the treasures of divine revelation, is it not unspeakably important, that the Minister of the gospel should avail himself of this state of mind, with a view to the conveyance of that truth which maketh wise unto salvation?

But in what manner, it may be asked, may the attempt be made by the Christian minister with the greatest probability of success? The Committee of the Sunday School Union venture, with the most respectful deference, to suggest only a few hints, which, by the blessing of God, may be improved and expanded by ministerial wisdom, and by that practical facility, in devising expedients for doing good, by which they doubt not many of them are distinguished.

Let it be supposed, then, that some book of Scripture, such as one of the Gospels, or the Acts of the Apostles, has been selected for familiar explanation. Either at a public lecture, or in a meeting with the young; a chapter or part of a chapter, may be elucidated with clearness and simplicity of statement, and pressed with affectionate earnestness on the conscience and the heart. The young people of the congregation may be divided into classes, at the discretion of the minister. Two classes—a senior and a junior, may include all the young females of the congregation; and two additional classes may be formed, the one for boys, the other for young men. Let each class meet separately, once in the week, or once in a fort-

night, and let plain and pointed questions be addressed to them individually, of such a character as to call forth the knowledge they have acquired by the previous explanation of the chapter, and by their private study of the passage. It may be found equally to facilitate the labours, both of the teacher and of the learners, to use such a help as is to be found in "Judson's Scripture Questions," employed to a great extent in the American Bible classes, and re-printed in London, at a very low price, by the Religious Tract Society.

If such a course of Bible instruction be steadily pursued by ministers of the Gospel, with earnest prayer for "an unction from the Holy One;" advantages of the very highest character may be expected to result. To some of these the Committee beg leave concisely to advert.

1. The Christian pastor will be brought into more immediate and intimate contact with a most interesting and important part of the flock entrusted to his care. He will discover the most direct avenues, both to the heart and to the intellect of the different classes of the young. *He will love them, and they will love him.* They will venerate him as a father, and confide in him as a friend. His own qualifications for usefulness among them will increase, by a growing aptitude for the right communication of truth, and a growing delight in the employment.

2. An impulse will be given to parental diligence among the people of his charge.

It has been said that some parents have declined sending their children for the catechetical instructions of the pastor, lest their deficiency of Scriptural knowledge should be regarded as a reproach to their parents. When it is expected that children should be sent for such instruction, it will rouse the parents who have been negligent, and give an additional incentive and encouragement to such as are diligent. Pious parents will know how to value their pastor, as a co-adjutor with themselves, in training up their children in the discipline and instruction of the Lord: they will "esteem them very highly in love for their work's sake."

3. Pulpit instructions will be rendered more available.

On how many minds, especially among the poor and the young, the discourses of the pulpit produce no effect! They are altogether inefficient. They are not even understood. They proceed on the supposition of a habit of attention which is not acquired, and of a facility of apprehension not attained. But the discipline of the Bible class is one of the most efficient means of mental culture ever employed. Every faculty is roused, and placed in requisition. The judgment, the memory, and the power

of attention, are vigorously exercised, and progressively strengthened. Where these classes are in operation, sermons are now heard with a listening ear, and, in many cases, by the grace of God, with a susceptible heart. The young people having learned in the Bible class, to love their minister, as well as to understand him, consider themselves as personally concerned, and as personally addressed, when he dispenses the word of life.

4. Young persons are qualified for the important engagements of Sabbath school Teachers.

This appears to the Committee to be one of the most momentous objects at which the Christian minister can aim. It is in the highest degree desirable, that the children in Sabbath schools should spend their time on the Lord's day, as much as possible, in obtaining the elements of the knowledge of Christ, and not in the merely preparatory task of learning to read. It is equally important that their teachers should themselves be taught of God, and qualified to teach the children the way of salvation. Let then the teachers form a part of the senior Bible classes; and having been first instructed and examined by the minister, on a portion of the word of God, let the teachers in their respective classes, explain that passage to the children. If they have also the aid of such a book as "Judson's Scripture Questions," it will be found to render very valuable assistance.

Without dwelling at greater length on the advantages which may be anticipated from such a course of Bible education, will it not be readily conceded, that those already specified, present sufficient incentives to enter on the system recommended? May it not be hoped, that God will graciously vouchsafe his special blessing to labours such as these? May they not be expected to contribute most powerfully to that revival of the power of vital religion, which many ministers and churches so ardently desire, so earnestly implore? Let holy diligence be combined with humble dependence, and persevering supplication, and what may we not expect? "Prove me now herewith, (we may regard the Lord as saying to us,) and see if I will not pour you out a blessing; so that there shall not be room enough to receive it!" It is no new experiment. It has been tried with increasing success, in Scotland and in America, and more recently by ministers and private Christians among ourselves. The well-merited praise of the Rev. Mr. Gann of Christchurch, Hampshire, for such labours of love, is already in almost all our churches. May there be many diligent and successful imitators!

The Committee will only add the expression of their hearts' desire and prayer, that

the Lord may pour out his Spirit, in copious effusion, on the ministers of the gospel, and on all classes of the people of their charge; and especially on those who teach and those who learn in our Sabbath schools. May one say, "I am the Lord's, and another call himself by the name of Jacob, and another subscribe with his hand unto the Lord, and surname himself by the name of Israel."

W. F. LLOYD,
W. H. WATSON,
P. JACKSON,
C. E. GREENWOOD. } Secs.

ORDINATIONS, &c

SOUTH SHIELDS.

On Wednesday, July 8, Mr. John Dawson, late a student at Bradford Academy, was publicly set apart to the pastoral office over the Baptist church, South Shields, Durham.

At seven in the morning, a prayer-meeting was held, to implore the blessing of the Lord upon the services of the day. At half-past ten, the Rev. J. Williamson, of North Shields, commenced the service with reading the Scriptures and prayer; the Rev. R. Pengilly, of Newcastle, stated the nature of a gospel church, asked the usual questions, and received Mr. Dawson's confession of faith; the Rev. B. Godwin, Classical Tutor of Bradford Academy, offered the ordination prayer, and delivered an impressive charge from 2 Cor. ii. 14, 15, 16; and the Rev. W. H. Stowell, of North Shields (Independ.), concluded with prayer.

At seven in the evening, the Rev. J. Jordan, of Masham, Yorkshire, read and prayed; the Rev. G. Sample, of Newcastle, preached to the church from Ezra x. 4; the Rev. C. H. Rev. of Middleton in Teesdale, and the Rev. R. Thomson, of Wolsingham, read the hymns, and Mr. Dawson concluded the interesting services of the day with prayer.

MELTHAM.

On Wednesday, July 22, 1829, the Rev. Thomas Thomas, late pastor of the Baptist church in Oldham, Lancashire, was publicly recognized as pastor over the church at Meltham, Yorkshire.

Met at two, P.M. when the Rev. James Bond, of Marsden, Independent, read and prayed; after which the Rev. Robt. Hyde, from Saladin Nook, received from one of the deacons satisfactory information that the church were unanimous in requesting Mr. Thomas to accept their call. Brother T. signified that he willingly accepted. Mr. Hyde then delivered a powerful address to

the minister, founded upon 2 Cor. ii. 16; after which Mr. Allison, of Ogden, gave an impressive sermon to the people, from 1 Cor. xvi. 15, 16.

Met again at six, P.M. when Mr. Bond preached a very animating discourse, founded on Ps. xxvii. 4.

These services were numerous attended, and from the intense interest which was kept up through the whole, it is hoped that the refreshing presence of the great Head of the Church was felt by many.

NEWPORT, MONMOUTHSHIRE.

The English Baptist Chapel at Newport, Monmouthshire, was opened for divine service, June 30th, when public worship began at 7 o'clock in the evening, Rev. J. Evans, Caerleon, read and prayed; Rev. T. Waters, M.A. Worcester, preached from Dan. ix. 9. July 1st, at ten, Rev. J. Lewis, (Independent) commenced by reading the Scriptures and prayer; Rev. R. Hall, M.A. Bristol, preached from Isa. liii. 8.

At three in the afternoon, divine service was conducted in the same place in the Welsh language, when Rev. J. Williams, Trostnant, engaged in prayer; and Rev. C. Evans, Cardiff, preached from 1 Pet. i. 12.

At six in the evening, Mr. T. Steadman, Bradford, read and prayed, and Rev. R. Hall, M.A. preached from Prov. xxii. 2. The different services were exceedingly well attended, but in consequence of the heavy rains which fell during the whole of the day, many were obliged to deny themselves the pleasure which they had previously anticipated.

July 5th, Lord's day morning at eleven, Mr. Waters preached again in the above chapel, and immediately after the sermon, eleven persons were baptized on a profession of their faith, making the number of members in fourteen months, thirty-one. "May this little one become a thousand, and this small one a strong nation."

CUDDINGTON.

On Wednesday, July 22, a plain, commodious Baptist meeting-house was opened at Cuddington, Bucks. Mr. Clarabut, of New Mill, Tring, preached in the morning, from Ps. xlviii. 9; Mr. Acton, of Wingrave, in the afternoon, from John vi. 37; and Mr. Copley, of Oxford, in the evening, from Eph. xii. 20, 21. Messrs. Butcher, Gunn, Howlett, Hopcraft, Dodwell, and Tyler engaged in the other services of the day.

NOTICES.

The "District Visiting Society" are desirous "to obtain as far as possible the last

Annual Report of all religious and benevolent Societies and Institutions about the metropolis," and we are requested by Mr. Browne, the Secretary, to inform our readers, that those who have it in their power to procure, and will kindly forward such Reports to him, will materially assist the operations and designs of this Institution.

The annual meeting of the Essex Auxiliary in aid of the Baptist Mission, will be held (D. V.) in the new room in the Lion-walk, Colchester, on Wednesday, the 7th day of October. The chair to be taken at eleven o'clock.—Also, two sermons will be preached, in aid of the funds of this Institution, at the Baptist meeting house in Eld-lane; one on the Tuesday evening, by the Rev. E. Carey, and the other on the Wednesday evening, by the Rev. George Pritchard, of Keppel-street, London. These services will commence at six o'clock.—We wish likewise to inform the friends of Missions in this town and its vicinity, that a public meeting for special prayer, for the success of this and all Christian Missions, will be held in the abovenamed place of worship, on the Wednesday morning; and we do most devoutly wish, that meetings of this kind may be more generally held, in connection with all our Anniversaries.

On Tuesday, Oct. 6, 1829, the Anniversary of Shacklwell Chapel, Stoke Newington Road, will be held, when two Sermons will be preached, that in the afternoon at three o'clock, by the Rev. T. Price, of Devonshire Square; and that in the evening at half-past six o'clock, by the Rev. I. Mann, M.A. of Maze Pond. After each service collections will be made towards liquidating the debt on the chapel.

N. B. Tea will be provided in the vestry.

The Anniversary of the Bristol Auxiliary to the Baptist Missionary Society, will be held on Tuesday, the 27th of October, and following days. The Rev. S. Nicholson of Plymouth, the Hon. and Rev. G. H. R. Curzon of Ledbury, the Rev. John Dyer, the Rev. Eustace Carey, the Rev. Christmas Evans, &c. are expected to attend. The public meeting on Thursday morning.

The Anniversary of the Baptist chapel, Regent-street, City-road (opposite Pickford's wharfs), will be held (D. V.) on Wednesday, the 7th of October; when Mr. Rees, of Crown-street, Soho, has engaged to preach in the morning; Mr. Coleman, of Colnbrook, in the afternoon; and Mr. Heap, of Bury-street, in the evening. Service to commence, in the morning a quarter before eleven, in the afternoon a quarter before three, and in the evening at half-past six o'clock.

IRISH CHRONICLE,

OCTOBER 1829.

THE circumstance of the Treasurer not being able to meet the demands of the expenditure for the Michaelmas quarter, by a very considerable sum, makes it necessary for the Committee to call upon the long and often-tried friends of the Society to render them their prompt assistance. It would be cause for painful regret if, at the period when increased and extended exertions are required in Ireland to propagate evangelical instruction, the Committee should be compelled to reduce their number, either of the Readers of the Irish Scriptures, or of their Schools, for want of pecuniary supplies.

To the Secretaries of the Baptist Irish Society.

Limerick, Aug. 26th, 1829.

MY DEAR FRIENDS,

ON my return from England I called to see a young lady in Dublin, Miss Mary Anne B. late of Camas, and sister to the present proprietor of that place. I found her just on the borders of eternity, after nine months' painful confinement to her bed. She rejoiced in hope of the glory of God, could not bear the idea of returning to the world, nor did she wish to speak to any one that might mention it to her. She told me that she felt sorry, when a short time since it was thought she might recover; that she would be glad to die, and be with her Saviour, who had redeemed her with his precious blood; that she had a desire to depart and be with Christ, which is far better. She requested I would constantly pray for her, that she might have patience and strength to bear with cheerfulness her heavenly Father's will; that she might not for a moment be suffered to murmur or repine; as for death it had no terrors for her, she beheld it as her friend. O what a blessed religion is the Saviour's. Here is an amiable young female in the 24th year of her age, of family and fortune, of most respectable connections and prospects, looking down upon the world with contempt, with glory in her soul, anticipating the blissful moment when "to be absent from the body is to be present with the Lord." She died soon after and her remains arrived here from Dublin, the 31st of July, and the next day, (1st Aug.) I went with her funeral to the burial ground, near her brother's estate at Camas. The following being Lord's day, I preached her funeral sermon at Camas to a large and deeply affected congregation.

During her illness she requested me to write frequently to her, which I did. She had my letters repeatedly read to her, from which she told me she had derived great comfort in her long and trying affliction. She attended my ministry about ten years ago at Kilfinan, which the Lord was pleased to bless to her conversion and eternal sal-

vation. She sought happiness from the world's deceitful prospects and delusive charms no longer. She adorned the Gospel of God her Saviour, and walked before him in holiness and righteousness of life. "Blessed are the dead which die in the Lord, they cease from their labours and their works do follow them." I forbear at present to make any remarks with respect to the schools and places to which I accompanied Mr. Franks. I should wish that not only Mr. Franks had been there, but all our good friends in England, then we should neither want encouragement nor support; the bowels of their compassion would melt on account of the prospects, the miseries, and wants of Ireland.

The West was the last place which we visited, to which we went last Saturday week, and have just returned. I cannot help expressing the pleasure and satisfaction the state of the school at Kilfara has given me, and the indefatigable labours of John Nash, the Society's Irish reader and schoolmaster there and in the surrounding country.

Mr. Franks and I preached at Kilkee last week. I preached again on last Lord's day evening, the large room, lobby, and stairs of the police barrack were crowded out, and I was informed, a great number went away that could not get in. The congregation was very respectable, it was composed of persons who came to the sea, and several Roman Catholics. I had a good opportunity next day of speaking of the exertions and labours of the Society, to several respectable characters in the street, with whom I was surrounded. They appeared surprised, particularly at so much good having been done in that neglected, dark, and remote district. At the same time I gave them an indirect lecture.

W. THOMAS.

From the Rev. John Franks, to the Committee of the Baptist Irish Society.

Limerick, Aug. 24, 1829.

GENTLEMEN,

ACCORDING to your instructions, after I

had finished with Mr. Wilson, I went to Mr. Thomas, to see the remaining part of his schools and extensive station.

Ballycar School is in the domain, and under the patronage of Major C. who regularly attends it, and twice a week assembles the children at his own house, to hear them read and examine them in the Scriptures, with which many of them are well acquainted, being able to answer almost any plain question on any part of the New Testament, and the others spell and read excellently.

He also opens his house for Mr. Thomas to preach in. I preached twice to congregations apparently anxious to hear the gospel, and understand the way of salvation provided by the one offering made for sin.

Mount Pelier Female School.—On my former visit to this neighbourhood, this school could not be assembled; it is now conducted by a very clever mistress, educated in the "Mary's Philanthropic School," who has brought it into excellent order, and is particularly attentive to the improvement of the children, who spell and read well, and many of them have committed from one to forty chapters to memory. Their needlework was examined by Mrs. Thomas, who said it was very good.

O'Brien's Bridge School.—This is large and prosperous, the spelling and reading correct, and many of the scholars have made considerable progress in arithmetic.

Kilfara School.—This is in the western part of the county, and one of the most dark and neglected. The present return of scholars is 125, but what is the real number is impossible to say, the school being open to all, adults as well as children, to attend as their employments will permit. More than the returned number were present at the inspection. Mr. Thomas heard 27 of the adults read the Scriptures in Irish, and many of them afterwards translated what they had read into English, and 40 read them in English very well. The son and three daughters of the pious and highly esteemed master, (John Nash) teach the children, and he devotes his time to the youths and adults; and so desirous are they of learning to read, that in the summer season they frequently stay with him till sun-set, and in the winter, as they are unable to do it themselves, he has provided them with candles, and when not so employed, he constantly in the evenings goes into the villages to read the Scriptures, or teach others to read them.

When we were leaving the school, the adults, youths, children, and many of the neighbours who had assembled to witness the examination, poured upon us the Irish benediction, "God speed you!" and one little girl ran up to me, and taking me by the hand, with an expressive and solemn

countenance, and in the most emphatic manner, pronounced, "The grace of our Lord Jesus Christ be with you." What were my feelings then, as well as on every recollection of the scene that passed before us, you might imagine, but I cannot describe; I can only say on the behalf of poor and benighted Ireland, thanks be to God for British and Christian benevolence; and for the poor children, "Long life to their English friends."

The school is greatly encouraged by the clergyman of the parish, who often visits it, and in the watering season takes many of the gentry from Kilkee* with him. He highly commended the character and labours of the master, and told us, that he cordially approved of your Society, would become a subscriber to it, and obtain for it all the assistance he could. We preached to the visitors at Kilkee.

John Nash has also been very useful as a Sabbath reader. He told me when Mr. T. first came among them in the west, they knew nothing of the Scriptures. Mr. T. was afterwards instrumental in bringing him to a knowledge of the truth, since which happy change he has read, taught others to read, and at least partially circulated the Scriptures, from Dunbeg to Loophead, a distance of 25 miles, and where before they had been but little, if at all known. Many applications, while there, were made to us for the Scriptures, and we were informed that, so desirous are those *extremely* poor people to possess them, that 1000 Bibles or Testaments could be disposed of in *one month*.

To give an idea of the dark and neglected state of this part of Ireland, I need only mention, that from Galway to Loophead, a distance of about 100 miles, with a large population, the *only* Protestant places of worship are *two* small ones of the Established Church, one at Mill Town, and the other at Kilfara; where popish and druidical ignorance and superstitions have in this part of Ireland long maintained an almost unmolsted sway. "Through the tender mercy of our God (by the labours of your Society) the day-spring from on high hath visited them, to give light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace."

A pious gentleman in the neighbourhood, Mr. C. of Mount Pleasant, told me he had seen a statement of Mr. T. at your late annual meeting, published in the World newspaper, of the successful labours of John Nash, and which to his own knowledge

* A village about two English miles from Kilfara, and much resorted to as a watering place.

was not the hundredth part of what might have been said; for it would be impossible to state the extent of the good produced by that man's labours. What has been done in the West, is of *itself* more than sufficient to compensate the Society for all their care and cost; and in closing my reports of their labours and success, I beg to observe, that a general review of the whole cannot fail to furnish the friends of Zion with just cause to say, "The Lord hath done great things for (Ireland), whereof we are glad;" but so great is the harvest, that *only* a handful of it as yet has been gathered in, and Ireland's perishing millions continue to cry to British Christians, "Come over and help us!"

JOHN FRANKS.*

From the Rev. J. M'Carthy.

Eden Cottage, Kilbeggen, July 28, 1828.

MY DEAR BRETHREN,

THIS month drawing to a close, I now resume my pen, briefly detailing circumstances as they have occurred since the 19th June. Through the protracted affliction of Mrs. M'Carthy, it has not been in my power to travel so extensively as heretofore. She has been confined to her bed about a week, and ill about a month. Though I have not carried the good tidings so far as before, nevertheless in a circumscribed way I have preached nearly as frequently. I have been out paying the masters. They felt thankful to the Society for their salaries. All the schools are in a satisfactory state. The Athlone and "M'Donnell," or Tullamore School, are increasing in number. I have preached at both places several times since I wrote last. A person called several times to be baptized, but as I knew his character was not consistent, I rejected him as unfit for communion with the church of Christ. Another person came the same week. I have known him and his character for several years, and have had many conversations with him on the subject of religion. I believe him to be an humble and sincere child of God. On the 12th inst. being the day appointed for preaching at Rabue, about 11 o'clock we proceeded to the river; it was delightful to witness the assemblage of so many clean and respectable persons of both sexes, standing on each side of the river. The day was fine and every way suitable for the occasion. I stood on an eminence, and for about a quarter of an hour addressed the

people. I never saw more seriousness depicted on the countenances of any people. While singing, several joined with us; the soul cheering sound re-echoed from the adjacent hills and groves, and while in prayer, all seemed to be earnestly engaged with the Almighty for his blessing. While standing near the water, the candidate addressed the young persons present much to this effect. "My dear young friends—It is a long time since I have been convinced that I ought to be baptized; I have lived in a state of disobedience to the Lord's command; I believe it is a sin to live in neglect of any of his injunctions. Why are not the precepts as much binding us to this duty, as any other contained in the word of God? I beseech you not to live heedless of what your Lord has said, and may the Lord grant his Holy Spirit to you, that in all things you may show your love to him in keeping his commandments. After baptizing him we returned to the meeting-house. The place was crowded. He was received into the church, and united with us at the Lord's Supper. The last time I preached at Ferbane, I was much encouraged at seeing the number attending both morning and evening. After preaching, at the latter service a gentlemanlike person came and shook hands with me, and said I have heard you preach several years ago. I was told by a friend with whom he came, he had been a Catholic previous to going to the East Indies; that he was converted by our missionaries, and said to them, "I left a Christian country, meaning Ireland, and was converted amongst the greatest idolaters." I have had a conversation with a Catholic this week. He has lately been at the point of death. "Well John," said I, "You have had a narrow escape from the grave." He replied, "Truth sir, but my age tells me it cannot be long until I must go to it." I said, "It matters nothing how soon if in a fit state to meet the Lord." He rejoined, "Truth, but ah how few are fit to meet him." I told him that all who seek for the free salvation of God shall find it, and reminded him of a conversation which we had before his illness. This was on the doctrine of grace. He said, "Yes, but charity covers a multitude of sins." I shewed him that could not mean that our benevolence covers the crimes committed against God, but when we possess the love of God, instead of exposing the sins of Christian brethren, we would rather conceal or cover them. He then said, "We cannot trust to our works, I will rely on the mercy of Christ for my salvation." He is about 90 years of age, and I am of opinion the Lord has had mercy upon him. Is it not a pleasing thing to see some fruit from my imperfect labours? But I have not seen it to the extent I could wish.

* On account of the ill state of his health since he has been in Ireland, Mr. Franks has left the Society, and returned to England.

solicit your united prayers to God, for the out-pouring of his Holy Spirit. It is this that must effectuate the great and glorious work.

J. M'CARTHY.

From an Irish Reader.

Boyle, Aug. 8, 1829.

REV. SIR,

AT the end of another month, it devolves upon me, as usual, to give some account of my proceedings during that period, under your direction. I have visited the schools in my district twice, and spent the greater part of the time in those places which come immediately under your own inspection. When I read, and lectured, and endeavoured to impress on the minds of my hearers the efficacy of the Saviour's atonement, and declared unto them, from the oracles of truth, the all-merciful counsels of God's redeeming love to perishing sinners, the parents of the children in the vicinity of the schools were highly pleased, and expressed themselves full of gratitude to the Baptist Society for their moral and literary improvement; and some of them are convinced by experience, that the Bible is not that abstruse book which it is represented to be, as they have learned from it the plain, simple doctrines of eternal truth, and warnings against every immoral practice; and many of them have been taught their duty to God and their neighbour, and to look amidst all the trials of time to the happiness of eternity. The conviction which they obtain in the perusal of the sacred volume, or in hearing it read, that in it are some things hard to be understood, does not produce the fatal effect, so confidently predicted by the priests, of their wresting them to their own destruction, but desiring the sincere milk of the word, that they may grow thereby, they receive with meekness the ingrafted word in the spirit of humility.

As it has been frequently remarked by gentlemen and ministers of the Established Church, who visit these schools pretty often, that they are profitable in providing the bread of life to feed the youthful mind, imbibing precepts of pure morality and religion, at an age when impressions are most easily made; they will grow up in the practice of every social and Christian duty, learn the wisdom that is from above, which is first pure, to the sanctifying of their nature; and then peaceable, to the quiet, the peace, and the happiness of society. These prac-

tical good effects, I have heard them repeatedly say, are already visible from the benevolent exertions in which the Baptist Society have so long laboured, to diffuse the blessings of education amongst the poor and ignorant, and to send their agents, inspectors, and Irish readers, to publish to them in their own language, the faithful saying and worthy of all acceptance.

I have also read, lectured, and exhorted in Parkmore, Ballinacree, Easky, Deerpark, Carrack, and Leitrim, where I met with a young man whose name is M'G, and whose brother renounced popery some time ago, and was much persecuted by priest M'K. He told me that he imbibed the same principles of his brother. I found him pretty clear in his knowledge of divine truth; he invited me to remain with him that night, and to call to see him every time I should happen to pass that way. From thence I laboured to Drumdaff, to Drumshanbo, and to Drumheriff, where I delivered the message of mercy as usual, and the people seemed eager to hear it, and were so highly pleased that they entreated me to visit them again.

J. O'BRIEN.

* * The Fifteenth Annual Report, with an Appendix, containing the list of Schools, the names of the Readers of the Scriptures, and a list of Contributors, is printed. Should any Subscribers be neglected, by not receiving the Report, they may be supplied on application either to the Treasurer or Secretaries, or to the Publisher of the Baptist Magazine.

CONTRIBUTIONS.

Received by Mr. Burls.

	£.	s.	d.
Mr. Horsey	1	0	0
Miss Hopkins, Newport, donation	1	0	0
Collections at Evesham	6	4	6
E. H., Amptill, donation	0	5	0

Received by Mr. Ivimey.

For the Rye School, from the Treasurer, Mrs. Jarrett	10	0	0
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Subscriptions received by W. Burls, Esq.
56, Lothbury, Treasurer; Rev. J. Ivimey, 14, Southampton Row, Russell Square; and Rev. G. Pritchard, 16, Thornhaugh Street, gratuitous Secretaries.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

Two letters have been lately received from Mr. Thomas, addressed to the Secretary. In the former, after referring to the decease and illness of several of the Missionary brethren in and near Calcutta, he observes :—

“ You will say the former part of this letter is gloomy, it will, however, lead you to feel for those who remain, and, perhaps, to urge the claims of India. From the observations I have been enabled to make, the prospects of usefulness are brighter than ever; and could there be more undivided attention paid to the Hindoo and Mussulman population, I am persuaded there would be a return that would gladden every heart. But there are so many things that press on the few hands here, that the time and attention given to labours among these classes of people, are far from adequate. Still there is good done. I hope among the Mussulman hearers enquiry is progressing and convictions take place. Among others, there is a man who has called on me twice, and attended the means a good while, who has read the New Testament and other portions of the Word of God with considerable attention. He called on me on Saturday last, and occupied a good deal of time in reading and conversing about Jesus Christ. He had marked down some passages from the New Testament in which references are made to some part of the old, which he had not seen and asked me respecting them. He seems to have little or nothing to say about Mahomed, and owns that he can find no traces of him, or prophecies relating to him in our Scriptures. I endeavoured to impress his mind with a sense of the evil of sin and the need we have of a great and Almighty Saviour, and told him of the grace of Christ,

making the 11th of Matthew and 28th verse, my text. He has been acquainted with our native brother Soojantallee, and in deportment much resembles him. Oh, that he may prove a chosen vessel.

We have lately had many applications from villages to the eastward of Calcutta. One or two of us have been there with brother Carapeit, and I am happy to inform you that every visit has been more and more pleasant. We are having two Bungalows built; one to serve for a school-room and place to preach in, and the other to afford accommodation to any who may go there. The people are poor fishermen, but very desirous of instruction. We hope it is one of those doors of usefulness the Lord sometimes opens to his servants. Oh pray for these villagers, and the attempt made to turn them from darkness to light. I spent one day there with brother Carapeit, and intend shortly to go again, though as they don't speak Hindoostanee, I cannot understand much that they say. Still it encourages our brother, and is pleasing and encouraging to myself. I was much affected when there, at seeing the *earthenware gods* put in the fields near their dwellings; and also at looking into two idol houses in another village. In one of these an image was placed that is nothing more or less than a personification, or rather deification, of the *cholera*, that disease by which thousands are yearly taken off. Two other figures were painted over this, representing two persons ill with the cholera, and in the act of vomiting; an old cocoa nut was placed near the idol, as an offering to it. I generally observe that the natives never give the *best* to the idol, but what is altogether useless: this is, indeed, good enough for such a god, and an emblem of its utter uselessness as a god. It cannot give nor take.

Our Mussulman brother, Soojantallee, has been two months at Monghyr, whither he went, owing to his own indisposition and that of his wife. Brother Leslie wrote me a few days ago, and gave a very pleasing account of this brother, and also of his own labours. The scene brightens there. Two notes from Soojantallee, which were enclosed in brother Leslie's letter, I send you with

his, and also translations of them. I think you will be pleased to observe the evidence of Christian feeling they discover. Before he went to Monghyr, he addressed a letter to myself and brethren, with which I was much pleased. I may some time translate it, and send both to you.

Our Pædobaptist brethren are going on with much success at villages a few miles to the south of Calcutta. Ten adults were lately added, and they expect an equal number shortly. A little persecution has lately broken out, but this, I think, will prove a means of promoting the good work, rather than otherwise."

Feb. 18, 1829.

"You will be pleased to learn that, after a long and rough passage, our dear brother Yates has safely arrived in India, to the no small joy of us all. We feel, I trust, sincerely grateful to the Giver of all good for having preserved him in going out and returning home, and that he has not only brought him among us again, but in such an improved state of health. He is nothing like the same person; so far as appearances go, he is likely to live and labour with pleasure to himself and profit to others, for many years. May the Lord of Missions grant that our hopes in this respect may not be blasted, but this is such a health-destroying climate that we rejoice with trembling. It is, however, delightful to reflect that the Lord reigneth, and that climate is subject to his government, and diseases and death are entirely subject to his control.

'Not a single shaft can hit,
Till the God of love sees fit.'

By brother Yates's coming, I trust I shall be in a great measure freed from English preaching, and be enabled to apply myself more directly to missionary objects. My proficiency, I regret to say, is not equal to the expectation expressed in your kind letter. English preaching, and the duties connected with the Secretaryship to two Societies, the Auxiliary Missionary and the Tract Societies, have prevented my paying that attention to the language which I much wished for. I have, I hope, made some progress, and can converse in it a little; I have attempted to do a little of a public nature, but it is no easy matter to retain such a number of words, as are requisite on such occasions. I have several times, in a good measure through being left alone perhaps, entered into conversation, and this has led on to discussion. I believe I make myself understood, and have been called to keep my ground. I long to speak fluently and with ease. Practice I find of great use, and though many blunders are made, people

here are accustomed to them, and are greatly apt at getting the meaning you wish to convey. I was drawn into a dispute a few days ago in one of our native chapels which lasted upwards of an hour. It was carried on chiefly with a Mussulman, who has been a tolerably regular attendant for many months and who possesses copies of all the parts of the word of God which have been translated into Hindoostanee. These I am happy to say he has read, at least in part. I am not aware now of what I had been talking about, though something connected with the controversy between Mussulmans and Christians, but he advanced something which at the time surprised me, as I thought he knew better; I therefore asked him if in reading the Scriptures he had met with any thing which related to Mahomet? He answered, "I have." "Where?" "In Genesis." "In what part? please to direct me to the passage." He took up a copy of the Septuagint which we keep in the chapel, and turned to Gen. xvii. 20. and concluded that because it is said of Ishmael, 'Twelve princes shall he beget, and I will make of him a great nation'; the passage looked forward to Mahomet, in whom the prediction was fulfilled. I reminded him that in the preceding verse and the following one, the covenant is so said to be made with Israel as to exclude Ishmael; and as to the prediction itself, it was fulfilled in a few years, and mentioned in a following chapter as matter of history. He maintained that Mahomet was a descendant of Ishmael. I admitted it, but only as we were all the descendants of Adam. He was apparently satisfied on this point; and I endeavoured to lead his mind to the main question, How can a sinner be saved? asserting that in the Gospel there is a satisfactory answer given. He seemed to regard both books as coming from God. I endeavoured to convince him that it is impossible, as much so as for light and darkness to proceed from the sun, and referred to the vast difference between them. He asked, in what consists the difference? I said, among other things, in the account given of the death of Christ. This the Koran denies, while the New Testament is full of it. The Gospels say when and how he died, declare that he was buried and rose again; that the apostles every where preached salvation by the death of Christ; prophets foretold it; and this is the very sum of the Bible, the basis of prophets, evangelists, apostles, and martyrs. I continued to enlarge as well as I could on this subject, and must say I felt greater ease than I thought I could have done in speaking. During most of the time there were a good many Mussulmans present, and most appeared to listen with considerable interest.

I find I have been filling my paper in a way I had no intention of doing; however,

if it afford any interest, the end of writing will be obtained. I have been for some time engaged in revising two or three Hindoostanee tracts, and correcting the proofs. I find this very useful. I have also been preparing a tract on the death, resurrection, and ascension of Christ. It is a kind of harmony of what is said by the four Evangelists on these important subjects. I hope the tract will prove useful to many. I before informed you of operations likely to be commenced in villages to the eastward of Calcutta; they are now begun, a school is just opened. It commenced on Sabbath morning with 11, and on Monday afternoon there were 32. Brother Carapet went on Saturday, and has continued there till now. He writes me that he has many inquirers, and is constantly occupied. May the Lord make bare his arm! On the 8th inst. two persons were baptized in the Circular Road chapel, one a Hindoo, a pleasing instance, and may be looked on as fruit of the third generation. His wife's holy conversation has been a great means of bringing him to Christ. She was baptized a few months ago, and is the fruit of the Christian deportment and endeavours to do good of another female convert. These all reside at Doorgapore, and brother G. Pearce will probably furnish you with particulars.

Through the mercy of God, myself, partner, and child, are very well, as are the other members of the mission, unless slight colds felt by some may be regarded an exception. We had a very delightful Association at the beginning of the month. Two excellent sermons were delivered, one by Mr. J. Hill, the other by Dr. Carey.

CUTWA.

Extract of a Letter from Mr. W. Carey to the Secretary, dated Cutwa, Dec. 14, 1828:—

Since I last wrote, I think we have had no change, no additions to the church to cheer our hearts, but rather contrariwise, some of the church members have been set aside, and we have had much discouragement in the affairs of the church. This has produced much heart-searching in me, and has driven me to more earnest prayer to the Giver of all good; and I trust I can say that I have not altogether been without the presence and smiles of our heavenly Father. I am often almost overcome by thinking of his great goodness to such a worthless creature, and when I think upon what others have done, and are doing, for their great Master, and how little I have done in so many years, I am filled with shame and confusion of face.

I scarcely know how to give you an ac-

count of what has been done this year in this neighbourhood, for I can think of nothing more but what has been sent you in former letters. The fairs as usual have been attended, and great numbers of tracts and portions of Scripture have been given to the attentive assemblies. Our places of worship have all been attended to as usual, and thousands have heard the word of truth in these places during this year. At one of our places at the river side I have been much encouraged, as great numbers of boat people from different parts of the country, especially in the rains, have attended. At this place I have often seen tears shed and inquiries made; some have come after me and have promised to come and know more about these truths, but alas! there it has ended. I have also had some inquirers come and stay for some days, but they have at last gone off. Our daily morning services at home have also been well attended, and I have often been much enlarged, but alas! it goes no further.

I am happy to say that my dear wife has four female schools; they contain I think about 120 girls, and the Scriptures are used amongst them. I hope some good will be done in this way. I must now conclude, as I am going to worship. Our love to all Christian friends.

BEERBHOOM.

Mr. Williamson has forwarded us a few extracts from the journals kept by the native itinerants under his direction, which we insert as specimens of the familiar manner in which these humble labourers aim to arouse the attention of their countrymen to the great truths of revelation.

Extract from Brothers Bolaram and Sonaton's Diary, written by the former.

1828. Oct. 19.—Going to Tilpara, a Brahmin said, "There are no people in the village; you need not go thither. They are all gone to the pooja." We therefore went to Nooria, and standing near a place called Dhorma Raj, waited some time for hearers; but none appearing, we passed through Lehara on our way home, nothing having been done.*

20th, Monday.—Having taken our station where four ways meet in Soory Bazar, I (Bolaram) having read a small portion of the tract called Tot Lot, observed, that if

* Such instances are rare except during the great festivals, the chief of which is the Doorga pooja, as it is called, held at this time.—J. W.

God has created all things out of nothing, and continually sustains the earth in empty space, surely it cannot be necessary for him, in order to exterminate the giants, &c. to become incarnate; seeing his will only is sufficient for all this. If the soldiers themselves are sufficient for the battle, the king has no need to expose himself. You say, however, that God does every thing of this nature, assuming, as circumstances may require, different bodily shapes. Nothing, however, is gained by this mode of reasoning. Sonaton having read a part of the 14th chapter of Matthew, said, "It is declared in the Bible that God, seeing the helpless condition of men, became incarnate as the Lord Jesus Christ; and by laying down his life as a sacrifice for sin, has made an atonement of infinite value for sin and infinite evil; so that they only who believe on him shall escape everlasting punishment, and obtain eternal life." A Brahmin observed, "We believe and follow the Veds." Brother Sonaton replied, "The Veds declare only one God, and call him the Creator, Preserver, &c. of all. It would appear, therefore, that if you profess to follow them, you ought to worship him only."—The audience consisted of a few persons only, who listened attentively.

21st, Tuesday.—We went to Hasenabad, and taking our station before the principal shop of the village, I said, "Why do you speak bad words in the presence of her whom you consider as your mother (alluding to Doorga)? From this circumstance, it is evident that the fear of God is not among you, since they who fear God neither speak nor do that which is evil, especially when they consider themselves in his presence. But you do all this before your idols, and that too during their worship." Continuing the observation, I endeavoured to shew them the vanity of idol worship. The people listened with approbation. Afterwards Sonaton endeavoured to shew them that all their gods, and priests, and gooroos were false, and that the Lord Jesus Christ is the only true Gooroo, seeing he has atoned for the sins of his people by dying for them. He concluded by advising them to take refuge in him.

22d, Wednesday.—Going to Soory Bazar, Sahib (meaning Mr. Williamson) said, "It will not do to excuse yourselves by saying that Kali influences you. This will not do among men, much less before God." This subject he illustrated by several observations, which some approved of, while others disapproved. I read a part of the Gospel Magazine (a Bengalee publication), and endeavoured to improve the subject of the Turkish emperor Saladin's directions to his servants, concerning himself after his death, by which he endeavoured to shew them the vanity of earthly glory. Sonaton,

after reading a small portion of the Gearuday (a tract), addressed them thus: "Walk no longer carelessly on in darkness, while the true light is shining around you. They who walk in the light shall not stumble, and shall obtain happiness in the next world." He lastly directed them to Christ, the true light of the world. Only one appeared to disapprove, all the others listening in silence.

23d, Thursday.—I said "We must work. They who labour become rich. Idleness is only productive of starvation. Death is near, therefore be not without a friend. No friend can be obtained after death. God only will be found either a friend or an enemy, according to our works." One man asked if there was no merit in worshipping idols? I replied, "How is it possible? The father is not of the son, but the son is of the father. Who then is the proper object of worship? Your idols are of you; they are all the works of your own hands." Some were serious, while others endeavoured to laugh us out of countenance. Next, Sonaton having read a little of the Brom Prokasok (a certain tract), contended that "sin cannot be atoned for, unless a sacrifice proportioned to its demerit can be found. Now the gift of God's only Son, as a sacrifice for sin, is undoubtedly that sacrifice which was wanted, because it is one of infinite value."

24th, Friday.—At Soory Bazar, I observed, "there are many ways of atoning for sin in your Shastres, but they cannot be of God, because they who use them still remain in sin. That medicine cannot be efficacious that leaves men still under the power of disease. Your modes of doing away sin cannot therefore be depended on." Sonaton addressed them thus:—"God seeing mankind in a helpless state, himself brought salvation; therefore quit your vain refuges, and lay hold on the Lord Jesus Christ."

25th, Saturday.—After arriving at Mahmood Bazar, I preached the way of salvation by Jesus Christ; telling them they who believe on him build their houses on a rock; all others on sand. After which Sonaton sketched the history of our Lord's life, death, resurrection, and ascension to the right hand of God.

Extract from Mothoor and Narayan's Journal of the same period, kept by Mothoor.

Sunday, 19th.—Going to Soory Bazar, we found only one or two persons, to whom I explained what Shaolpanee (a Hindoo writer) says concerning atonement. I gave the book, from which I had read, to a young Brahmin, at his request. Afterward, several people coming from the pouja, listened some time, to whom both Narayan and myself endeavoured to shew the evil, as well as vanity, of worshipping the debtas,

the necessity of some great sacrifice for sin, and the absurdity of calling sinful men gooroo.

Monday, 20th.—Proceeded to Talpara. Narayan read and explained from the Sotio Ashray (a tract), and laboured to convince them of the absurdity of relying on bathing in the Ganges, and worshipping the debtas for salvation. I read a portion of Shoolpanee, from which I took occasion to discourse on atonements, and to shew the vanity of human atonements; introducing the great and infinitely meritorious sacrifice of Christ, and telling them that there was no way but that of God's mercy. We had but a very small assembly, consisting only of five or six persons.

21st, Tuesday.—At Soory Bazar, where four ways meet, Narayan observed, among other things, that God seeing the miserable and hopeless state of man, undertook their salvation himself, by assuming human nature and dying for their sins. He took his subject from the 1st chapter of John's Gospel. I discoursed from a passage in the Sotio Ashray book, which I read. The passage exhibits the vanity of serving the gods, equally great with that of bathing in the Ganges, giving this reason, that none of them are exempt from sin. We had about 20 people, who listened attentively, and took a few of our books.

22d, Wednesday.—Went to the village called Barunpoora, where Narayan shewed the insufficiency of all attempts to obtain salvation by works, because of the universal corruption of human nature, through Adam, their federal head. I read a letter from the Tono Nashok (a tract), and afterwards said, that all mankind having left God, the only rock of ages, are gone after idols; and judge themselves to be good or bad only according to caste, both of which, instead of lessening sin, has increased many fold, and incurred the high displeasure of God. He is the only Creator, and therefore rightful proprietor of the soul; but mankind have abandoned their Lord, and gone a whoring after other gods, by which they have incurred the wrath of God, and become worthy of hell; and in order to be saved from such misery, they must flee to the Lord Jesus Christ, who only can save them. None made any reply.

23d, Thursday.—Soory Bazar, at the usual place. Narayan read a portion of the 15th chapter of Matthew, from which he took occasion to discourse on clean and unclean; observing, that disobedience of God's commands were the only and great source of all uncleanness before God, from which the blood of Christ only can wash us. I read the Sotporamorso, and observed, that mankind have forgotten their creator, and become attached to the worship of created

beings; following their own lusts and passions. Men, however, were created for the glory of God: but far from subserving this great end, they have ever been only heaping sin upon sin; which, without a proper sacrifice, I mean that of Christ, can never be atoned for. Afterwards Saheb, having read a few verses of the 7th chapter of Matthew, endeavoured to shew the broad distinction between the true and false gooroo, and concluded by recommending the Lord Jesus Christ. One or two persons were at first a little perverse, but afterwards became quiet. About 25 people were present.

24th, Friday.—We went to Housnabad, in whose bazar Narayan engaged attention for some time, discoursing on the folly of being so particular about caste, and so much afraid of losing it; and also on the sin of serving the gods. I, taking up the subject of caste, observed that among truly religious people there was no such a thing as distinction of caste. Christ is our gooroo, and has given us the great command of brotherly love. Some heard well while others reproached.

25, Saturday.—Soory Bazar: Narayan commenced by saying, "We must be born again, otherwise we cannot see the kingdom of heaven. Men, none of whom have ever been found without sin, can never be Mahajees (or great ones.) Christ is the only Mahajee. Without his salvation, salvation is impossible." The people heard well. I read from Matthew chapter 3d, discoursed on true repentance. Our discourses were well received and several tracts were taken.

PADANG.

By a letter from Mr. N. Ward to our friend Mr. Evans, late Missionary at Padang, dated Dec. 11, 1828, we learn that he had not, at that time, arranged for his departure from the station, but proposed remaining there till he could complete a new version of the New Testament at least, into the Malay. This is said to be absolutely necessary, from the many defects of the old (Dutch) translation, and will undoubtedly be a service of the highest value to those missionaries, whoever they may be, to whom, in future years, may be entrusted the honourable but arduous labour of publishing to the millions of Sumatra the Gospel of Christ.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. George Pearce	Calcutta	January 23, 1829.
	Mrs. Jonathan Carey	Ditto	February 9, 1829.
WEST INDIES	Rev. Joseph Bourn	Belize	June 30, 1829.
	James Mann	Falmouth	February 13, 1829.
	Ditto	Ditto	August 1, 1829.
	Thomas Burchell	Savanna la Mar	July 3, 1829.
	Ditto	Montego Bay	July 31, 1829.
	H. C. Taylor	Spanish Town	July 4, 1829.
	Ditto	Ditto	July 30, 1829.
	James Coultart	Kingston	July 7, 1829.
	William Knibb	Do.	July 4, 1829.
	Ditto	Do.	July 30, 1829.
	J. M. Philippo	Spanish Town	July 6, 1829.
	Joseph Burton	Port Maria	June 10, 1829.

HOME PROCEEDINGS.

ST. CLEMENT'S, NORWICH.

On Sunday, Aug. 23, 1829, two sermons were preached in the Baptist chapel, St. Clement's, Norwich, by the Rev. Eustace Carey, on behalf of the Baptist Missionary Society; and on Monday evening, Aug. 24, 1829, was held in the same place, *the first public meeting ever held in this ancient city, on behalf of the Baptist Mission.*

From a very early period after the formation of the Society in 1792, a deep interest has been taken in its objects and proceedings by many persons connected with the Baptist churches in this city, and by individuals of other denominations. A biennial visit has been regularly made by a deputation from the Society, and considerable sums have been raised by the liberal contributions of those who love the Saviour's cause. Several of the churches also in the county of Norfolk have been accustomed for many years to transmit their annual contributions to the Society. It has, however, been thought by many friends of the Baptist Mission in this neighbourhood, that more might be done, in aid of its funds, by a regularly organized and active auxiliary for this district, and by an annual public appeal to the friends of missions in this city, than has ever yet been done. Fully convinced that the congregations under their care had not reached the amount of exertion which the love of Christ, when it operates as it ought, will dispose us to make, and which the spiritual interests of perishing millions require, the ministers connected with the East Norfolk Association of Baptist churches, resolved last year to attach to their annual meetings a public service on behalf of the Baptist mission, and an Auxiliary in aid of its funds. It was in

connection with this Auxiliary, that the meetings we are now about to report were held in St. Clement's chapel, Norwich.

On Lord's day morning, August 23, the Rev. Eustace Carey delivered an impressive and interesting discourse from Heb. xii. 18—22; and in the evening, to a very respectable and crowded audience, from Gal. i. 4. Both services were highly gratifying to all present, and will not speedily be forgotten. On the Monday evening, Aug. 24, a public meeting was held. After singing and prayer, Mr. John Cozens of Sprowston Lodge, near Norwich, was called to the chair. The Rev. J. Puntis, Secretary to the Auxiliary, gave a statement of the circumstances which had led to this more public appeal than had hitherto been made in this city, on behalf of the Baptist mission. The resolutions were moved and seconded by the Rev. Messrs. Kinghorn and Alexander, Carey and Farrar, Dyer and Innes. This large and very commodious chapel was crowded to excess at a very early hour, so that hundreds went away, not being able to obtain admittance. The riveted attention with which the audience listened to the addresses of the several speakers, shewed the deep interest that was felt in the object of the meeting. The collections at the doors, and donations announced during the meeting, amounted to 93l. 7s. 4d.

May this be the beginning of good days with the interests of religion in this city! May every succeeding anniversary be equally interesting and profitable!

J. P.

OXFORD.

During the past year, several young friends in Oxford have discovered a wish to exert themselves in aid of the Baptist Missionary Society. For that purpose boxes

and cards were procured, and put in circulation. As these exertions extended, it appeared desirable to bring them into a more systematic form, and a meeting was held on Thursday, July 16, for the formation of a Branch Association, and a Ladies' Branch Association, in connection with the Auxiliary Society already long in operation in Oxfordshire and the adjacent counties.

At this meeting the Rev. Dr. Steadman of Bradford kindly presided, and powerfully urged the claims of the heathen world on our zealous and persevering exertions. An animating and harmonious spirit pervaded the assembly.

Samuel Collingwood, Esq. has kindly consented to become treasurer to the newly formed Association, and the Rev. W. Copley fills the office of secretary. Of the Ladies' Association, Mrs. Hicks is treasurer, and Mrs. Copley secretary. Several young friends of both sexes have cheerfully tendered their services as collectors.

May their exertions be characterized by diligence, constancy, and simplicity of aim; then may it be hoped that they will prove, under the divine blessing, truly efficient, and that their own souls will realize the fulfilment of the declaration, "He that watereth, shall be watered himself of God."

HULL.

The Ninth Anniversary of the Hull and East Riding Auxiliary Society was held in George-street chapel on Monday, Sept. 7, and was numerously attended. The chair was filled, with much kindness and ability, by the Rev. Joseph Fox, pastor of the large Independent church over which the venerable Mr. Lambert formerly presided. After an opening speech by the Chairman, the meeting was addressed, in support of its interesting object, by the Rev. Messrs. Harness of Bridlington, Daniels of —, Mac-

pherson of Hull, Berry of Bishop's Burton, Thompson of Halifax, and Eustace Carey, It was stated that the receipts of this Auxiliary for the last year (including a small legacy from the late Mrs. Cook) had been 214l. 4s. 4d.

Our readers will have perceived that the Extra Subscriptions to the Mission, announced in our two preceding Numbers, have reached the sum of £4800. Such an expression of Christian devotedness, proceeding, as it does, from a small part only of the friends of the Society, demands sincere and cordial acknowledgment, first, to the bounteous Lord of all, who hath put it into the hearts of his people to offer so willingly after this sort, and then to the generous contributors themselves. Nor would we overlook, in discharging this pleasing part of our duty, the kindness of those friends who have signified their intention *to augment their annual subscriptions*, and thus afford increased aid to the funds of the mission in a regular and permanent, and therefore the most desirable form.

N. B. It is respectfully requested, that the few Extra Contributions not yet paid, may be remitted as early as convenient to the Mission House.

Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1829, not including individual Subscriptions.

	£	s.	d.
Legacy of the late Mr. Redburn Tomkins (duty paid by the Executor, Mr. Wm. Johnson).....	48	0	0
North of England Auxiliary, by Rev. R. Pengilly.....	4	10	0
Allerdean, Baptist Church, by Mr. Paxton.....	2	0	0
East Norfolk Auxiliary, by John Cozens, Esq. Treasurer:—			
Norwich, St. Clements, Collected after Sermons and Public Meeting, August 24	93	7	4
Dereham..... Collected by Rev. John Dyer	15	4	6
	108	11	10

Buchan, Bible Society, for distributing the Scriptures in India.....	15	0	0
Female Bible and Missionary Society	5	11	0
Norfolk and Norwich Society in aid of Missions, by Thos. Brightwell, Esq.	15	0	0
Carlton Rode (Norfolk), Collection, by Rev. J. Smith.....	2	0	0
Keppel Street Auxiliary Society, Contributions, by John Marshall, Esq....	40	0	0
Oswestry, Auxiliary Society, (Sept. 12) by Mr. Jones.....	4	0	0
Romsey, Collection, &c. by Rev. W. Yarnold	13	15	9
Collected by the Rev. Joshua Tinson :—Ross	5	5	0
Monmouth.....	1	16	8
Llandoga	0	15	6
Chepstow	1	14	0
Lydbrook	1	10	8
		11	1 10
West Middlesex Missionary Union :—Chelsea, Collection, by Mr. Tinson..	8	6	7
Collected by Rev. Eustace Carey :—Sutton upon Trent	8	0	6
Collingham	19	0	0
Boston.....	5	10	9
Horncastle	4	0	0
Lincoln	19	8	0
Louth	14	0	0
		69	19 3
X. Y. Z. by the Secretary	Donation	10	10 0
D. D. by ditto	Do.	5	0 0
J. M. by Mr. Paxton, Berwick	Do.	1	0 0
Mrs. A. by Rev. Jos. Hughes.....	Do.	1	1 0

TO CORRESPONDENTS.

Lately published, the Report of the Baptist Missionary Society for the year ending June 1, 1829, with an Appendix, List of Contributions, &c. Price, to Non-subscribers, One Shilling.

N. B. Some readers of the Appendix may observe that various places, from whence contributions have been received, are not placed under the counties to which they respectively belong. The reason is, that several of the Auxiliaries extend over more than one county—the Birmingham, for instance, includes places in five different counties, which are thus all classed under the head of Warwickshire. The arrangement is, undoubtedly, awkward; but there would be some inconvenience in altering it.

A parcel of Evangelical Magazines has been received from a Lady, by — Wigney, Esq. of Brighton; and also Volumes I. II. and III. of the Periodical Accounts, from Mr. John Fell.

At the suggestion of a valued Correspondent, we specify in detail the proposed arrangements of Mr. Carey's Missionary services for the present month :—

- Oct. 1. Ramsey, Huntingdonshire.
 2. St. Ives.
 4. Huntingdon.
 6. Colchester.
 8. Braintree.
 11. Langham.

- Oct. 13. Maidstone.
 15. New Mill, near Tring.
 18. Manchester.
 21. Northampton.
 25. Portsea.
 28. Bristol.